

Shrimadbhagvadgita



The Divine Song

Bhagvadgita, the touchstone scripture of Hinduism carries the essential doctrine about the prescribed Way of life. Set as part of the epic Mahabharata (chapters 23–40 of Bhishma Parva), approximately dated 200 BCE, it is considered the fountainhead of Hindu wisdom that has guided the third largest religion globally, from resolving day to day queries to conflicts arising from deepest recess of human mind and has led them towards clarity of thought and understanding.

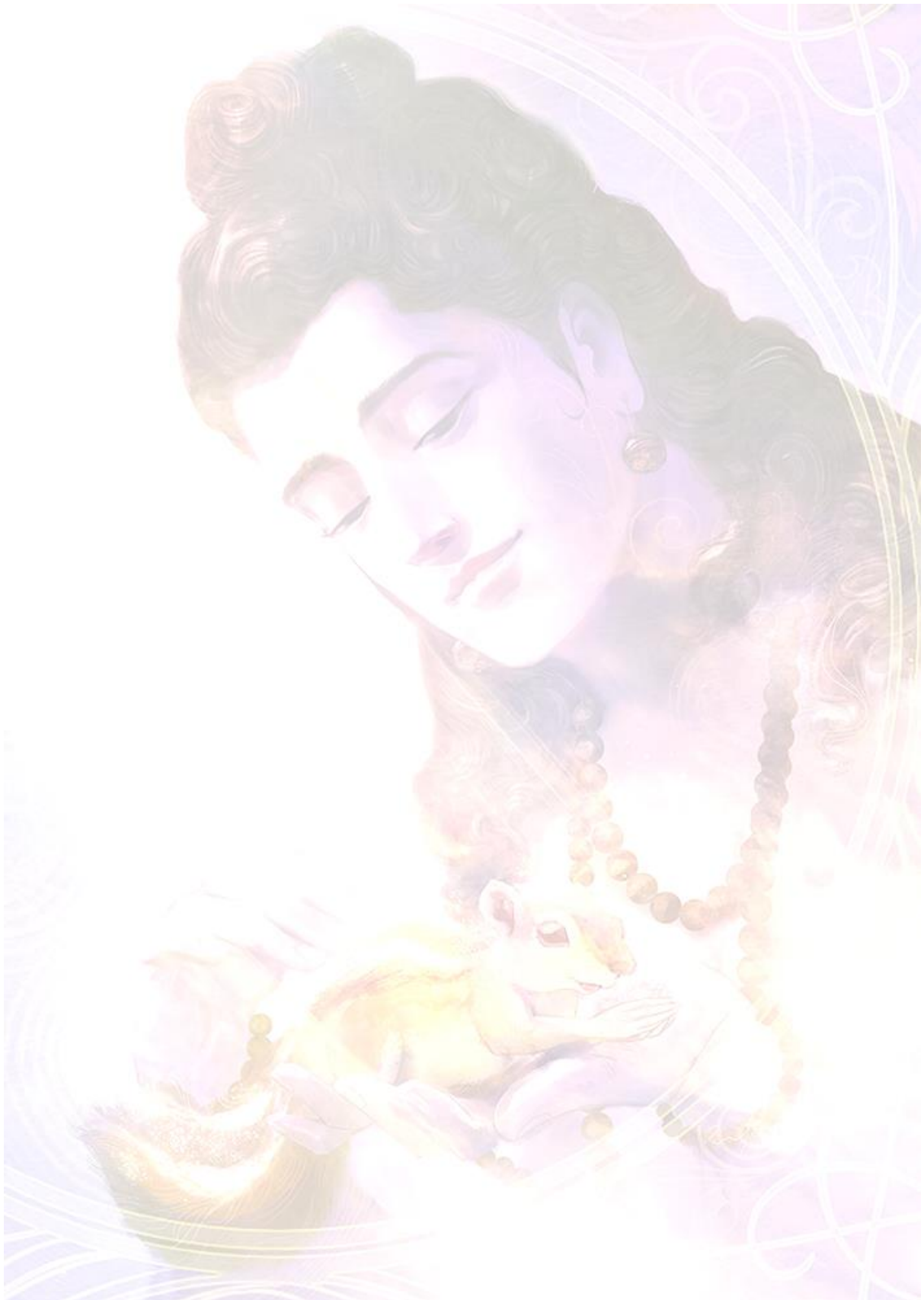
The Sacred Song is a direct and candid statement coming from incarnation of God-Shri Krishna when he exhorts his friend and disciple Arjuna to stand up and fight what is considered a righteous battle. The statement comes as response to despondence experienced by Arjuna when he faces his own family and friends in the battlefield.

This is a part of narration of events of Mahabharata, by Sanjay (blessed with vision not impeded by time, distance or hiding) to Dhritarashtra, King of rival army, after 10th day of battle when Bhishma falls on the bed of arrows created by Arjuna to facilitate his desire to discard his body at auspicious timing.

This holy text has been extensively translated and commented upon. But its timeless value and importance as scripture lies in the experienced fact that its revelations respond to and resonate with the passage of time and state of mind of the particular reader. The unnerving forthrightness in statements of Krishna never cease to amaze the reader when it comes to clearing the cobweb of confusion and establishing a clear guideline of action.

In the following pages, the shlokas on the description of battlefield have not been incorporated to keep the focus riveted to the dialogue that ensues between a human mind and celestial guidance on the platform of relationship that embodies trust and faith to quell despondence in the face of conflict. For the same reason, the addresses of Arjun have also been removed so that the readers can experience Shri Krishna speaking to them directly.

{the shlokas have been numbered as (conventional chapter/serial number in concerned chapter). Whole text has been kept in continuum because God's statements are not broken in chapters}



So It Began

The discourse of the sacred doctrine begins when looking at the array of relatives, friends, and elders in the rival army from the middle of the battle ground, Arjun loses the desire to fight and tries to justify his emotions.

Arjun addresses Shri Krishna and says;

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च । किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ १-३२ ॥

Krishna, I neither desire victory or kingdom nor the consequent pleasures. O Govinda what is the purpose of possession and enjoyment of any kingdom and for that matter what is the meaning of such life...?

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च । त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ १-३३ ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः । मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ १-३४ ॥

The people for whom we covet kingdoms and the pleasures, such as teachers, elders, sons, nephews, grandfathers, maternal uncles, fathers in law, grandsons, brothers in law and other relatives, all of them have staked their lives and wealth to join this battle against us.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन । अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ १-३५ ॥

I would not intend to kill them to gain suzerainty over the three worlds, much less for mere an earthly kingdom even if they are willing to slay me.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन । पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ १-३६ ॥

What joy I can expect in killing the sons of Dhritarashtra? Even if they are tyrants and oppressors, their killing will make us sinners and demerits will accrue to us.

तस्मान्नाहं वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् । स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १-३७ ॥

We ought not kill the sons of Dhritarashtra for how can we even think of being happy in slaying our own family?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः । कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १-३८ ॥

कथं न जेयमस्माभिः पापादस्मान्निवर्तितुम् । कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ १-३९ ॥

Even though their conscience has been dimmed by greed and they cannot perceive the sin of destroying their own clan or betraying the friendship, why should we (who clearly know the evil of destruction of society) not turn away from this crime?

(At this point, Arjun proceeds to describe the evil wrought on the social order by war, in order to support his thought process)

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः । धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ १-४० ॥

Traditional values disappear with the destruction of family. With virtues having been lost, the evil comes to hold sway over the psyche of survivors.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः । स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ १-४१ ॥

With the sinful life becoming the norm, the women of the good families lose restraint and discipline. Such corruption of women leads to progeny of mixed race.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च । पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १-४२ ॥

These children born out of promiscuous relationships become the cause for damnation and destruction of entire race as no after death rites are performed by them for their ancestors.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः । उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ १-४३ ॥

Age old social traditions and family customs become extinct through the sins of the such children of mixed race who are sired by killers of the family.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन । नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ १-४४ ॥

We have heard that people who lose sight of family traditions decidedly end up in hell for indefinite period.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् । यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥

Oh, it is a pity that we have set out to commit this sin of slaying our own family for the lust of pleasures to gain such kingdom.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः । धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥

It is far better if the sons of Dhritarashtra kill me while I am unarmed and unresisting.

सञ्जय उवाच ।

Sanjai conveys

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् । विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १-४७ ॥

Having expressed his thought Arjuna, whose mind was deeply agitated by grief, sank lower in the rear part of chariot, casting aside his arms and weapons.

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् । विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१ ॥

Shri Krishna spoke the following words, with compassion to Arjuna who was overwhelmed with grief and whose eyes were filled with tears;

श्रीभगवानुवाच ।

God spoke so;

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् । अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२ ॥

How has this worthless thought process overwhelmed you at this critical juncture? such thoughts are not entertained by noble minds because they neither bring fame & glory nor lead to heaven.

कलैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २-३ ॥

Do not succumb to cowardice because this is unbecoming conduct for you as a warrior.
Stop being weak-kneed and stand up on your feet.

अर्जुन उवाच ।

Arjun mumbles;

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन । इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २-४ ॥

Madhusudhan !! How can I hit Bheeshma and Dronacharya with arrows in the battle field. They deserve my obeisance.

गुरून् हत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके । हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥

I'd rather live on alms than to slay these revered elders as even after their decimation we shall survive only to enjoy blood-stained fulfillment of desires and pleasures of wealth.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः । यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

(Arjun voices his deepest angst), I know not what is better for us; to fight or not to fight? We do not even know if we shall win or they shall conquer us. The sons of Dhritarashtra, whom I do not wish to kill even if it comes to my own survival, are facing us as enemies.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः । यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

With my whole being in anguished cowering and my mind deeply confounded about my duties, I beseech your guidance as a disciple in complete faith. I pray that you tell me what is undeniably righteous way forward for me.

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् । अवाप्य भूमावसपत्नमृद्धं राज्यं
सुराणामपि चाधिपत्यम् ॥ २-८ ॥

My senses and reflexes are wilting away in this grief. I am unable to perceive how winning undisputed lordship over all the gods and commanding all the prosperous affluence and rulership of earthly kingdom will drive away this emotion.

सञ्जय उवाच ।

Sanjay conveys

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप । न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥

After submitting to Shri Krishna in that manner, Arjun tells him again that he would not fight and then falls silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत । सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१० ॥

Shri Krishna speaks to Arjun in somewhat amused manner.

“What a timing to be struck by agony in midst two rival armies, Arjun?”

श्रीभगवानुवाच ।

Shri Bhagwan, now speaks

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥

You are grieving over what should not be grieved about and yet try to sound sagacious. The wise ones never agonize over ones who are gone or the ones who are still alive.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२ ॥

Actually, there was never a time when I, you or these kings were not there, nor will it ever be when all of us shall not be.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा । तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३ ॥

The being (the jivatma) experiences childhood, youth and old age through this body and thereafter obtains a new body too. The wise ones never get befooled by this phenomenon.

(Krishna proceeds to explain about the mind-body complex through which the jivatma (individual being) experiences the phenomenal world)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४ ॥

The measure and extent of contact between devices of sensory perception and the objects of perception give rise to perceived differentiation and duality like pleasure-pain, heat – cold etc. These experiences are fleeting and transient. So one should realise that consequent emotions too are similarly illusive and should try to witness them.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ । समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

The wise who treats pain and pleasure alike, as fleeting and transient phenomena, does not get perturbed by them. Such person becomes eligible for freedom from the endless cycles of birth and death.

नासतो विद्यते भावो नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

The unreal (something that appears and disappears) has no existence. The Real is ever existent (never disappears). This truth of existence has been so perceived by the Seers who know the mystery of both, the Real and the non real.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् । विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७ ॥

Know That alone, who pervades eternally in all the material beings as unchangeable and imperishable Permanence. No one has any power to cause even the slightest damage to this Indestructible Presence.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः । अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८ ॥

These perishable material bodies house the indestructible self (Atma) who cannot be comprehended by human intelligence. Therefore, O Arjun, Rise to fight.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९ ॥

Those who think that Self (Atman) can kill and those who think that It can be killed, both are unenlightened. The Self neither kills nor can be killed.

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

The Self is neither born nor does It die. It does not come into being after birth of physical body. It is unborn, eternal, everlasting and primordial. It does not get slain at the time of destruction of physical body.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् । कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २-२१ ॥

How and whom can one, who knows this imperishable and eternal Self that is beyond birth and decay, even think of killing or to be killed?

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि । तथा शरीराणि विहाय जीर्णा- न्यन्यानि संयाति नवानि देही ॥ २-२२ ॥

Just like a person discards worn out garments and wears the new ones, worn out bodies are cast aside by the Self who enters into the new ones.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३ ॥

The Self cannot be pierced by weapons, burnt by fire, wetted by water or dried by air.

(Shri Krishna's statement emphasizes that Self is beyond the realm of elements that constitute the material world. In Shruti, the Self is interchangeably referred to as Brahma and Atma)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च । नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४ ॥

Beyond piercing by weapon, burning by fire, dissolution in water and drying by air, the Self is eternal, omnipresent, immovable, constant and unending.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते । तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५ ॥

This Self is unmanifest, beyond grasp of human intelligence and is referred to as unchangeable. Having known the Self as such, one should dispel any misconceptions held about It.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् । तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २-२६ ॥

And even if you perceive this Self as subject to birth and death (just like physical body), you ought not get disillusioned.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७ ॥

Considering that one who is born shall die and who dies will be born again, you should not lament about this inevitability of life.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८ ॥

When we cannot perceive anyone either before birth or after death, why you are so deeply concerned about what happens during interregnum of birth and death?

आश्चर्यवत्पश्यति कश्चिदेन- माश्चर्यवद्वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

Rarely people behold Self as an object of awe and wonder and rarely someone speaks or hears about it. There are still people who would not believe despite being told about.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत । तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३० ॥

This Self dwelling within the body of all beings cannot be slain. You, therefore, should not mourn for anyone at all.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि । धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१ ॥

Besides as a warrior, you should not refrain from your own duty to appreciate the opportunity of fighting a righteous war.

यद्दृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् । सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २-३२ ॥

A warrior should feel delighted at unbidden opportunity to fight a righteous battle. Such battles are open gateways to heaven.

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि । ततः स्वधर्म कीर्तिं च हित्वा पापमवाप्स्यसि ॥ २-३३ ॥

You shall incur sin and lose your reputation if you shirk from such war and desert the battlefield.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् । सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ २-३४ ॥

Such an act will become topic of infamy in folklores. For a man of honour, such disrepute is worse than death.

भयाद्गणादुपरतं मंस्यन्ते त्वां महारथाः । येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २-३५ ॥

And your army generals who idolize you, will then despise you thinking that you cowered and fled in fear.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः । निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २-३६ ॥
And insulting your valiance, your enemies will hurl unspeakable & disparaging abuses at you. What can be more miserable this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् । तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २-३७ ॥

Stand up and resolve to fight!! Die and the heaven will be yours or win to enjoy command over the whole earth.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ । ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८ ॥
Treat pleasure and pain, loss and gain, defeat and victory at the same plain and you will not incur any sin.

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु । बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

I have spoken till now from the intellectual standpoint and now listen to me about non-attached action. Armed with an equipoised mind and perfected skill in action you will be able to shake off fetters of action, the cycle of cause and effect.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४० ॥

It is not that the path of non-attached action leads to diminishment of effort, rather it frees you from the stress of facing unwanted outcome. Even a little application of this technique to your conduct sets you free from paralyzing fears.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन । बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥ २-४१ ॥

This is so because all the intelligence and efforts of practitioner of this method of non-attached action is completely focused on achieving the goal. While the energies of other people get distracted in many directions (like anxiety about opinions and outcome etc)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२ ॥

Such unwise people (who are attached to outcome of their actions) speak flowery speech and profess devotion to Veda, completely convinced that there is nothing beyond them.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् । क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥

Full of worldly desires, looking upon heaven as supreme goal and ultimate reward of special efforts of many lifetimes, such people recommend many rituals prescribed for attainment of power and pleasure.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् । व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४ ॥

People who are deeply attached to power and pelf and whose minds get easily carried away by such flowery speeches cannot develop resolute intellect and are not destined to have equanimity (total self-collectedness) of mind.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

The Vedas deal with the three modes of material nature (Satv, Rajas and Tamas). Rise above these three modes to a state of pure spiritual consciousness. Freeing yourself from dualities, eternally riveted to Ultimate Reality, and without concern for material gain and safety, establish your mind in the Self.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके । तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६ ॥

All the Veda have as much utility for a knower of Brahma (Ultimate Reality) as that of a small well for someone standing at the edge of huge reservoir brimming over from all sides.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

Your authority or choice extends only till the performance of present action or inaction. The outcome of that chosen action or inaction is never in your hands. You are not the cause of that outcome so let your mind not get attached to inaction either.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

२-४८ ॥

Establishing your mind in yog (uniting with the self) and renouncing attachments, you should perform your duty. Remaining equipoised and treating success and failure at equal footing is a sign of yog (state of being centered in oneself).

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय । बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २-४९ ॥

Action motivated by vested interest is far inferior to this non-attached action performed with equanimous mind. Take your position in safety of dis-interested action because miserable and wretched are those who perform action for a desirable result.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते । तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५० ॥

Established in such wisdom one becomes free from the good and bad action or the perplexity of to-do-or-not-to-do. So you endeavor to achieve this even mindedness. The skill or technique of performing action with such tranquility is called Yog.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः । जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

२-५१ ॥

Evolving from such skillful actions, developing equipoise, removing themselves from entanglement with the outcome of action and liberated from fetters of endless births, such wise men achieve blissful supreme state of consciousness.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

When you transcend the quagmire of ignorance, you are no longer interested in relishing the known and yet to be known pleasures of this world and all others.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला । समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३ ॥

You will establish steady and constant connect with Ultimate Reality (yog) with steadfast intellect and your mind will not be confounded by conflicting opinions and statements of Vedas.

अर्जुन उवाच ।

Arjun asks;

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २-५४ ॥

O Krishna, What are the distinctive features of that self realised person having a steadfastly collected and tranquil mind? How does such person speaks, walks and sits?

श्रीभगवानुवाच ।

Shri Krishna answers;

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

Having all mental cravings completely eliminated, a steadfast and self-realised person remains content with one's own self.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

One of steadfast wisdom transcends attachment, fear and anger. Misery cannot perturb such person who does not long for pleasure.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

One with steadfast consciousness remains unaffected in all circumstances, neither rejoicing in favorable times nor recoiling from what is considered ignoble.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

Consider the person as having established in Supreme consciousness who can dissociate one's sensory perceptions from their objects of interest and turn the latter within, just as a tortoise withdraws its limbs into its shell.

विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

Aspirants may restrain their senses from objects of enjoyment, but their tastes linger in their minds. But even this relic of taste is not found in the mind of person who has achieved ultimate consciousness.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः । इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६० ॥

The sense organs are so torrentially powerful that they can easily carry away the mind even of a learned and wise person.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना । न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६१ ॥

Intellect can not become collected without mastery over senses and mind. Distracted intellect can not be infused with meditation. Without meditation there can not be any peace. And how can anyone be happy without peace.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते । तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २-६२ ॥

The flickering senses drag the mind to chase the object to which it gets attached to, just as the wind carries away the boat in water. Discrimination and discretion vanish from such state of mind.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥

Therefore, you should completely restrain your senses from clinging to their objects so that your intelligence becomes unaffected by external stimuli.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९ ॥

The disciplined one remains on watchful alert during what is night for all beings (when all control over the senses are removed). And this seer withdraws inward and settles within during what is daytime for others (when they chase the objects of their desire).

Alternative interpretation:

The transient phenomenal world that is real to all beings appears illusory like a dream to the yogi. And waking up to Brahma, the eternal stillness (considered death by ordinary beings) is the dawn or waking up for the sage.

(one of the meaning of Nisha in ancient Sanskrit -To hear, listen to, come to know; निशम्य
चैनां तपसे कृतोद्यमाम्)

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् । तद्वत्कामा यं प्रविशन्ति सर्वे स
शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

The person unto whom all enjoyments converge without causing any perturbation of mind is eternally at peace like the ocean which does not brim over when all rivers merge with their water in it. This cannot be achieved by someone who chases desires.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः । निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-
७१ ॥

One who gets rid of desires along with craving and aversion for sensory perceptions, is free from pervasive feeling of me and mine, transcends egoism and does not hanker after enjoyments, attains peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति । स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥
२-७२॥

Having reached such state, one can-not be carried away by emotions. Even if such state of mind is achieved at the last breath, such person attains Brahmapad.

अर्जुन उवाच ।

Arjun asks

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन । तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३-१ ॥

Krishna, why are you pushing me into this horrible course of war if you consider self-realisation as superior to action?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे । तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

I am puzzled by your seemingly vague statements. Please tell me about one definite plan of action that suits me best.

श्रीभगवानुवाच ।

Shri Krishna speaks up

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ । ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३-
३ ॥

Two fold spiritual discipline had been prescribed for this world from the ancient times. For gyan-yogis (the renunciates), it the path of intellectual discernment and for the karmyogis (people of the world), it is the path of action.

न कर्मणामनारम्भान्नेष्कर्म्यं पुरुषोऽश्नुते । न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ३-४ ॥

One can neither attain freedom from causative cycle of action by abstinence from action, nor achieve samadhi (union with the Ultimate) by renouncing the material world.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् । कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

Rather, nothing can remain inactive even for a moment. In reality, everyone is compelled to act by one's own nature born attribute.

(Continuous action is an integral and intrinsic feature of phenomenal world)

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् । इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६ ॥

If someone only ostensibly restrains the senses but inwardly lets the mind continue to crave or despise the objects of sensory perception, such person of misled intellect is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन । कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३-७ ॥

Someone, on the other hand, who masters the devices of sensory perception & action through the act of mere will and undertakes skillful action, distinguishes oneself from the rest.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः । शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ३-८ ॥

Do your assigned job as action is always better than inaction. Leave aside being distinguished, you would not be able to even sustain your existence without undertaking action.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३-९ ॥

All beings are shackled in their own action-outcome chain except for the people who perform their action selflessly for sake others or to acquire knowledge. Therefore, my friend! perform the duty assigned to you diligently and without any expectation or fear.

Yajña is the central concept of Śrauta — the tradition that follows from the Śruti (Veda).

There are many concepts that are based on and evolved from the concept of yajña. The word yajña comes from the root-“yaj” which means to worship. Yajña is a broad concept which is hard to translate into English. The closest single English word for yajña is sacrifice. There are multiple synonyms of the word yajña that convey different aspects of this broad concept. For instance it is also called “karma”, meaning action or the act of

sacrifice/offering/worshipping. In the general sense it can be understood as any action done with the sense of sacrifice, like praying, remembering, meditating. In the specific sense it is the act of offering oblations to propitiate a Devata.

The primary constituents of a Yajña are the

- inspiration or urge of the doer (*bhāvana*),
 - learning (*svādhyāya*),
 - rites involved (*karma*),
 - offerings (*tyāga*),
 - *devata*
 - and the results (*phala*)

Besides above Yajna can be dissociated into ya and jna. The detailed meaning of both the words can be seen

ya = <https://www.wisdomlib.org/definition/ya>

jna= <https://www.wisdomlib.org/definition/jna>

Correct meaning can be discerned in the context of this conversation going on between ShriKrishna and Arjun.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३-१० ॥

At the beginning Prajapati created human beings along with the spirit of selfless spiritual action. He blessed the humans to prosper by the spirit of selfless action and assured that it shall lead them to fulfillment of their true desires.

देवान्भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

Selfless spiritual action (the sacrifice) fosters the divine in you (or nature) and that divine persona shall nurture you. You and the divine nature shall strengthen each other and you will attain the highest good.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः । तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ३-१२ ॥

Nurtured by selfless action, the Nature bestows all the desired gifts without seeking them. Those who enjoy the benefits of such endowments of Nature without offering selfless service are undoubtedly thieves.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः । भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ३-१३ ॥

The virtuous, who consume only what is left after selfless contribution are absolved of all sins. The sinful ones who create and consume for their physical self only actually ingest their own sins.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः । यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥

All beings evolve from food, the food is brought about by rain and rain emanates from sacrifice that is rooted in selfless action of all components of Nature.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् । तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

Selfless action or action for sake of others emanates from First Act of Imperishable Eternal Self. That is why HE resides as the instinct in all selfless non-attached actions.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः । अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ३-१६ ॥

One who does not contribute to this cycle set in motion since the beginning of this creation lives in vain under influence of senses.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः । आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३-१७ ॥

However, the seeker who delights in Self and feels content in being absorbed in Self is exempted from performance of such actions.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन । न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

Such person is not bound by the outcome of actions or abstention from action. Such person does not seek to sustain oneself through dependence of any kind on anything or being.

तस्मादसक्तः सततं कार्यं कर्म समाचर । असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ३-१९ ॥

Therefore, perform all actions and duties in unattached manner, consistently and proficiently. Performing action without a sense of doer-ship helps one to attain the Ultimate position.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः । लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

Janaka and other wise people reached perfection in this very life through uninvolved selfless action. You should also work the same way to maintain order in the world.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१ ॥

Because people tend to follow the conduct of distinguished persons and whatever example they set are bound to be emulated by the masses as universal social standard.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन । नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ ३-२२ ॥

I am not obliged to do anything in all the three worlds nor there is anything worth attaining for me, yet I continue to act.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः । मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

For if I do not engage in action consistently, all people will abstain from action too in every manner.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् । सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३-२४ ॥

If I do not perform the expected action, all these worlds would perish and I would be responsible for the pandemonium that would ensue, destroying the peace of humanity.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

Just as the unwise act out of their attachments, the wise should also act similarly but in unattached manner to maintain the world order.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् । जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥
A Self-realized Sage should not confuse the people whose intelligence is attached to action (and its outcome) but inspire them to discharge their assigned duties by performing action in non- attached and selfless manner.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३-२७ ॥
In Reality, all the action and activity are the product of shifting balances between three attributes of fundamental Nature (Matter). Only the people whose intelligence gets clouded by their own ego, tend to think that they are doing the work.

(Ego- False identification with physical mind-body complex.)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८ ॥

But the Sages who truly understand the dynamics of attributes of Matter and their function, treat the action as interplay of movement of attributes and their perception through sensory organs. This insight keeps them from getting attached to action.

(Three attributes of Matter (Prakriti/ Nature) - Everything within Prakriti, the apparent world, consists of three Gunas (qualities), Sattva (Pure original uncontaminated eternal element that is at rest), Rajas (Dynamic and active transient element), and Tamas (darkness, destructive, illusory element causing ignorance). The material world appears when consciousness moves to Sattva through Rajas from Tamas.)

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु । तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

Completely misled by the interplay of matter and its three attributes, the ignorant of imperfect understanding remain attached to concept of action and causation. The Knower of Reality should not upset their thought process.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३० ॥

So establishing your consciousness in the Self, trusting the worries of cause-action-outcome chain unto the Self, dissociating yourself from anticipation or apprehension, devoid of thought of me and mine, discarding all mental anguish, you should rise and fight.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः । श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

Even those people who follow this instruction with devotion and without argument are released from the bondage of action and causation.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् । सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३-३२ ॥

While the people, who do not follow these teachings because they cannot appreciate it, should be treated as ignoramus fools lacking insight in all fields of knowledge & having befuddled intelligence.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३-३३ ॥

All beings act out of their propensity, even the wise are driven by their own natural tendency so what would the restrain do?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ । तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

The emotions of craving and aversion for any sense object is controlled by a system embedded in sentience of organs of perception. The practitioner should never let oneself be misguided by these two chief distractors on the way to absolution.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३-३५ ॥

One's own apparently unremarkable nature should be preferred over someone else's much appealing persona. It is better to spend one's life as one's own natural self than to have harrowing time trying to be someone else.

अर्जुन उवाच ।

Arjun asks:

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः । अनिच्छन्नपि वाष्ण्य बलादिव नियोजितः ॥ ३-३६ ॥

Then what impels someone to commit sin even involuntarily as though driven by some force?

श्रीभगवानुवाच ।

Shri Krishna answers

काम एष क्रोध एष रजोगुणसमुद्भवः । महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

This is the element of desire coupled with anger (when desire is thwarted) arising from Rajas attribute of material nature (prakriti). Know this deadliest sin as an enemy that devastates everything.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च । यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३-३८ ॥

Just as fire is covered by smoke, mirror by dust and embryo by amnion, so is the Self veiled by desire (product of aversion and craving seeded in sensory perceptions)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा । कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३-३९ ॥

And awareness of the Self is shrouded in this perpetual adversary of the Seeker. This impediment that is named desire, is a firewall which is difficult to bring down.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते । एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

Senses, mind and intellect are declared to be its (desire's) abode. Enveloping the Truth, it keeps the soul (individual self) deluded about its real nature.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३-४१॥

Therefore, you must conquer your senses and then vanquish the desires which obstructs the clear vision of the Absolute.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२॥

The senses are more astute than the gross body, and superior to the senses is the mind. Subtler than the mind is the intellect, and even beyond the intellect exists the soul.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३-४३॥

So you should develop awareness of the Self which is higher than the intellect, subdue the mind by reason (using intellect) and eliminate this insatiable enemy i.e. the desire.

श्रीभगवानुवाच ।

Shri Krishna says.

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१॥

I instructed Vivasvan (Surya) into this immortal yog. He transmitted it to his son Manu and Manu in turn passed it on to his son Ikshvaku.

(Shri Krishna mentions the name of first born son of First couple Kashyap and Aditi and his geneology)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः । स कालेनेह महता योगो नष्टः परन्तप ॥ ४-२॥

Thus transmitted from father to son, this yog remained in the family of Royal Rishis. Through massive time lapse this knowledge got lost to mankind.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः। भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्
॥ ४-३ ॥

The same ancient yoga that is a supreme secret has been imparted to you today because you are My devotee and friend.

अर्जुन उवाच ।

Arjun says

अपरं भवतो जन्म परं जन्म विवस्वतः । कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४-४॥

You are in current times while Vivasvan dates back eons ago. How can I believe that you taught him this Yog at the beginning of creation?

श्रीभगवानुवाच ।

Shri Krishna speaks

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४-५॥

You and I had many lives. I am aware of them all while you have forgotten them.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया
॥ ४-६ ॥

I am unborn and imperishable but being master of all creation, I appear at will through my ability to control the elements of Nature

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७॥

Whenever the righteousness declines and depravity gains currency, I manifest on my own accord..

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८ ॥

I manifest at different times to firmly restore the order in the creation by upholding the right of the honorable and to exterminate the unscrupulous .

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-९ ॥

Whoever comes to know the divine dynamics of my appearance and actions, is not born again and gets to unite with Me after his death.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः । बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४-१० ॥

Purified by penance of wisdom and transcending attachment, fear and anger, many sages in past have united with Me with their total attention focused on Me and by depending entirely on Me.

(Shri Krishna is stating that he is one with Brahma, the ultimate Self)

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ४-११ ॥

Howsoever people approach me (Self) , I (It) reach(es) out to them through the same way. Everyone is seeking this Ultimate Self, consciously or subconsciously.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः । क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ४-१२ ॥

To attain quick material gain, people perform action or worship rewarding gods because visible success as an outcome of action is greatly desired in the phenomenal world.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

I established the four orders of society (Brahmana, Kshatriya, Vaisya and Sudra)classified on the basis of predominant trait among three attributes of Nature in their character and their duties were prescribed accordingly.

Know Me as the Imperishable Self to be beyond action even though this mechanism has been authored by Me.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा । इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ ४-१४ ॥

Since I do not desire fruit of any action, actions do not stain Me. Even the people who come to know Me as such are released from the bondage of action.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः । कुरु कर्मैव तस्मात्त्वं पूर्वं पूर्वतरं कृतम् ॥ ४-१५ ॥

Having realized this fact, even the ancient Seers performed actions to attain liberation. You should also perform the assigned action as it has been done so since the beginning of Time.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः । तते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ ४-१६ ॥

What is action and what is inaction? This question confuses even the wise ones. I shall explain to you the truth about action so that you will be freed from its bondage.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः । अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४-१७ ॥

One should be aware of Karm, the action. One should also know vikarm, the inaction and even so one should know akarm, the non action. Deeply mysterious is the movement of action.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः । स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

One who observes inaction in action, and action in inaction is the wise one. Such person is a self-realised soul who can be treated as having performed all the actions.

(Alternatively:)

One who treats action and inaction at the same footing is wise, self realised soul who has moved beyond activity.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः । ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

Even the Sages call a person wise whose endeavors are not motivated by desires and worldly thoughts and the fire of whose wisdom and knowledge has burnt the root causation of action.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः । कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४-२० ॥

One who has relinquished the attachment to action and its outcome, no longer depends on the world for one's own wellbeing, is ever content, remains a non-participant even though constantly engaged in action.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः । शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१ ॥

Free from expectations and any sense of ownership, mastering the mind-body complex, they do not incur sin, even though using body as an instrument for action.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४-२२ ॥

Yogis, who are happy with whatever they get without asking for it, have moved past the polarity of emotions, are free from envy, are equipoised in gains and losses, are not fettered by their actions.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः । यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४-२३ ॥

The totality of Karm, the chain of causation dissolves for them whose attachments have been left behind, who are free, whose consciousness is established in Awareness of Reality and who act only for the benefit of others.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

Brahma alone, the One and Only Reality is the aim for them who are constantly absorbed in worship of Truth where the ladle, the offering, the priest, the fire, the oblation.....everything is Brahma only.

दैवमेवापरे यज्ञं योगिनः पर्युपासते । ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ ४-२५ ॥

Some yogis worship the celestial gods with material offerings for them. Others' worship their own selves (identity of material world) is offered as sacrifice in the fire of the Supreme Truth is also perfect.

(In Upanishad, Brahma or Atma is the reference name for the Ultimate Self, Supreme Truth or Ultimate Reality)

(Shri Krishna touches upon some prevalent spiritual practices for purification of body-mind complex after mentioning absolute practice in shloka 24)

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति । शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ ४-२६ ॥

Others offer hearing and other senses in the sacrificial fire of self discipline. Still others offer sound & other objects of perception as sacrifice in the fire of the senses.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे । आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ ४-२७ ॥

Some, inspired by knowledge, offer the functions of all their senses and functions of their vital energy (prana) into the fire of the self-disciplined mind.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे । स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४-२८ ॥

Some offer their material wealth, while others offer severe austerities as sacrifice. Some practice the eight-fold path of yogic practices, and yet others study the scriptures and cultivate knowledge as spiritual practice, while observing strict vows of penance.

अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ ४-२९॥

Some offer as oblation, the outgoing breath into the incoming breath, still others offer the incoming breath into the outgoing breath. Some arduously practice *prāṇāyām* and restrain the incoming and outgoing breaths, purely absorbed in the regulation of the life-energy.

अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४-३०॥

Yet others regulate their food intake and offer the breath into the Vital Energy as sacrifice. All these people of knowledge and wisdom are cleansed of their impurities as a result of such spiritual practices.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् । नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ४-३१॥

Those who partake the nectar that remains after selfless performance of action/ pursuit of truth advance toward the Absolute Truth. Those who do not do so, would not find happiness in this world , what to talk of the next.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे । कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२॥

Many kind of spiritual practices have been set forth in detail in the words of Brahma. Know that all of them involve action. This understanding unties the knots of material bondage.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप । सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥

Non attached pursuit of knowledge is superior to material forms of worship. This is so because Knowledge is the apotheosis of totality of all action. (All actions reach their pinnacle in knowledge)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

True nature of this Knowledge can be attained by offering of faith with pure heart, enquiry with receptive mind or service without motive to the wise seers of Truth who will instruct you into that Ultimate Truth.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव । येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥

Having attained knowledge, you shall no longer be deluded by ignorance. You will come to realise that all the beings are united in your own self or in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः । सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

Even those who are worst of all transgressors can be delivered from their sins by this knowledge of Ultimate Reality that carries them like a raft across the ocean of material existence.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७ ॥

Just as a blazing fire consumes the fuel so does the fire of knowledge sublimates all actions.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४-३८ ॥

There is no better purifier than knowledge of one's real self in this world. This knowledge is revealed in the heart in due course of time when one attains purity of mind through prolonged practice of yog.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४-३९ ॥

One who has faith, has mastered the senses and is diligent in spiritual practice attains such knowledge. Having attained this knowledge such practitioner immediately gets settled in supreme peace.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति । नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४-४० ॥

The ignorant who are devoid of faith and are full of doubt, lose the way or get perished owing to their skeptical minds. There is no happiness for such skeptics either in this world or the next.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् । आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

Actions do not bind those who have burnt the actions in the fire of karm sanyas yog, whose doubts have been dispelled by knowledge & wisdom and who are self-content.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः । छित्त्वेनं संशयं योगमातिष्ठोतिष्ठ भारत ॥ ४-४२ ॥

Therefore, slashing into pieces with the sword of knowledge, the doubts which have arisen in your heart due to ignorance, and having your mind firmly established into equipoise to perform skillful action, you should rise to fight.

अर्जुन उवाच ।

Arjun asks;

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि । यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

You praise *karm sanyaas* (the path of renunciation of actions), but You also advise to perform *karm yog* (skillful action). Kindly tell me decisively which of the two is more beneficial?

श्रीभगवानुवाच ।

Shri Krishna answers;

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ । तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५-२ ॥

Path of Knowledge and Karm Yog, both are conducive to the highest good. Of these two, however, Karmyog is recommended as it is easier to practice.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति । निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

The practitioner who neither craves nor hates is always considered a renunciate. One, who has transcended the pairs of opposite emotions is happily released from bondage.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः । एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५-४ ॥

Only the novice, not the wise, speak of path of action and path of knowledge as different ways. Anyone who firmly follows either is led to same result that is the culmination of both the ways that is self realisation.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते । एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति

॥ ५-५ ॥

The pinnacle that is achieved by Gyan Yogi (seeker of knowledge) is also attained by Karm Yogi (practitioner of action) too.. One with real insight notices no difference between knowledge and action.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः । योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५-६ ॥

Gyan Yog, however is difficult to culminate without action whereas a Karmyogi attains Brahmapad in virtually no time (by renouncing sense of doer-ship in all activities of sense, mind and body).

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः । सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

७ ॥

The practitioner of Karm Yog who has tamed one's senses, mastered the mind, has purified the heart and who relates one's self with the selves of all beings, remains untainted even-though engaged in action.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्श्नन्गच्छन्स्वपञ्थसन्

॥ ५-८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि । इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९ ॥

While the GyanYogi who is aware of the Reality knows that one does nothing even when seeing, touching, smelling, eating, drinking, walking, sleeping, breathing, speaking, grasping, opening and closing the eyes, excreting etc. Such practitioner is also aware that the devices of sensory perception move among the sense objects while the real being stands apart unattached.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः । लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

One who offers all the actions and its consequence to Brahma and relinquishes all attachments remains unsullied as the lotus leaves remain untouched by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि । योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥

The yogis, while giving up attachment, disinterestedly perform actions through their body, senses, mind, and intellect, only for self-purification.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् । अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५-१२ ॥

Relinquishing interest in the outcome of action, the yogis attain everlasting peace while others acting at behest of desires with selfish motive get tied to results of their actions.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

Having relinquished all connect with the action done by themselves or through others. Self-controlled practitioners rest happily in Realisation relegating all actions to the device with nine openings.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः । न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

Neither the sense of doership nor the nature of actions is determined by God. He definitely does not design the fruits of actions. All this is enacted by the function of material nature. (all of that is encoded in algorithm of this phenomenal world)

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५॥

The Omnipresent God is not involved in any transaction of virtue or sin of anyone at all.
All beings fall in this misconception as the Knowledge is enveloped in ignorance.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः । तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६॥

But to those whose ignorance is destroyed by Knowledge of Truth, the Ultimate Reality is revealed in the light of that wisdom, just like the sun illuminates the objects.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः । गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७॥

There is no return for those whose mind, intellect and soul get firmly fixed in Brahma.
Their sins get wiped out by that divine wisdom.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८॥

The Knowledgeable sees a Brahmin endowed with wisdom and humility, a cow, an elephant, a dog, and a pariah with the same eye.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः । निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः
॥ ५-१९॥

Those who are established in equanimity, whose mind is unsullied by ignorance and whose conduct remains universally fair come to achieve Brahmapad even here in this very life in the mortal world.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् । स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२०॥

Those who know the Reality, who do not rejoice in having what is pleasant and do not get perturbed in encountering the unpleasant, endowed with steadfast intellect that is eternally free from confusions, come to be united with the Brahma.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् । स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५-२१ ॥

One whose mind is not attached to external contact enjoyments, derives pure delight dwelling within the mind. Such yogi, completely identifying with the Brahma dwells in eternal bliss.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते । आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२ ॥

The pleasures of contact enjoyment, that begin and end, are definite source of grief. Having realized thus, the wise ones do not indulge in them.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् । कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥ ५-२३ ॥

One who is capable of taming the waves of lust and anger before discarding the physical body is a yogi and such yogi alone can be happy in real sense of the word.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः । स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५-२४ ॥

The one contented within oneself, enjoying within oneself, is illumined by inner light, meditating on Brahma ultimately becomes one with the Ultimate.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः । छिन्नद्वेधा यतात्मानः सर्वभूतहिते रताः ॥ ५-२५ ॥

The seer of Truth whose tamas (dark side of nature) has been diminished by meditation on Brahma, whose doubts have been dismembered, whose mind is controlled and firmly rested in self and who acts for the benefit of others attains Brahmavidya.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् । अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५-२६ ॥

Brahmapad is attained here and now by those self realised sanyasis who transcend anger and lust through constant efforts and whose mind is under their control.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः । प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

Blocking out the external contact enjoyment of the senses, with the internal gaze fixed firmly on the space between eyebrows, balancing the outgoing and incoming breath...

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः । विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५-२८ ॥

Intent on liberation, such contemplating souls who bring their senses, mind and intellect under command, free from the desire, anger and lust are ever liberated.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् । सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

One who comes to realise that Brahma (God) is the ultimate enjoyer, partaker of all actions & austerities and disinterested friend & companion of all beings, attains peace.

श्रीभगवानुवाच ।

ShriKrishna Says

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥
६-१ ॥

One who performs the assigned duties without giving a thought to the outcome is a true *sanyāsī* (renunciates) and yogi , not the one who merely stops doing activities such as *agni-hotra yajña* or gives up doing physical action.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव । न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ ६-२ ॥

You must acknowledge that sanyasa is nothing other than karm yog. Know that none can become a karmyogi without relinquishing the thoughts about the material world.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते । योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३ ॥

For the practitioner aspiring for perfection in Yog, non-attached skillful action is said to be the stepping stone; For the same person, when established in Yog, renunciation of all thoughts of the world becomes the pathway to bliss.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते । सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४ ॥

When someone ceases to have any interest in outcome of the action performed or in the sensual enjoyments and has moved past all the worldly desires, that person is said to have scaled the heights of yog.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५ ॥

One can either evolve oneself by one's own effort or degrade oneself through same mode. Our own self is our best friend or foe.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः । अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

If properly tamed, this body-sense-mind complex is our powerful friend. If it remains unconquered, it acts like our worst enemy.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः । शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६-७ ॥

The yogis, who have conquered the body-sense-mind complex so that they can move beyond polarities like cold and heat, joy and sorrow, honor and insult, remain serenely steadfast in their union with Brahma.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः । युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ६-८ ॥

Such person who has attained satiety in spiritual knowledge and wisdom, is firmly situated in one's own transcendental position, free from any sensual agitation, treats mud, stone and gold alike, remains in union with Brahma is spoken of as Yogi.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु । साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६-९ ॥

The yogi stands apart treating all including well-wishers, friends, enemies, neutrals, mediators, jealous, relatives, the virtuous and the sinner with equanimity.

योगी युञ्जीत सततमात्मानं रहसि स्थितः । एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१० ॥

Living in solitude, having relinquished the desires and mastered the body-mind complex, the Yogi remains steadfast in meditative contemplation within oneself.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

Establishing a place, not very high, not very low, to sit in a clean space, on cloth spread over deer skin and kusha grass mat one above another....

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः । उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२॥

Seated at that mattress, controlling the mind & senses and concentrating consciousness, the practitioner should practice yog for self purification.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः । सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३॥

The backbone, head and neck held steady in straight line with gaze firmly fixed on tip of the nose without the attention wandering in any other direction.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः । मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ ६-१४॥

Keeping oneself completely calm and mind held in restraint without any kind of fear, with resolve to remain united in Brahma and focus on God, the vigilant yogi should remain seated absorbed in the Self.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः । शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५॥

Thus keeping the mind disciplined and constantly collected, the Yogi attains abiding peace in Self which is supremely blissful.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः । न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६॥

The Yog is not for one who eats too much or eats too little. It is also not for one who indulges in sleep or remains awake for too long.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु । युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७ ॥

This Yog, which relieves one from suffering, may only be accomplished by a person who observes moderation in diet and recreation, is equipoised in efforts & action and is regulated in sleep and wakefulness.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते । निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६-१८ ॥

When the mind is thoroughly disciplined, the practitioner no longer retains any interest in worldly enjoyments and remains absorbed and contented in the self.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता । योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९ ॥

An un-flickering flame of a lamp in windless space is akin to such disciplined and self collected yogic mind dwelling within the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

When the mind becomes completely tranquil through consistent practice of yog, the Self is reflected in stilled mind and the soul rejoices in such glimpse.

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् । वेति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

In that state of Yog, called *samādhi*, one experiences through intellect, the divine bliss that is beyond the grasp of senses. And once established, such practitioner never deviates from path of the Eternal Truth.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः । यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥
६-२२॥

After this attainment the seeker does not consider any other achievement greater than this. The practitioner who has thus realised the Self, never feels perturbed in greatest of calamities.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् । स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६-
२३॥

One must be aware of that state of Yog, which is beyond the contact of sorrow. One should pursue it with firm conviction and untiring resolve.

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः । मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४॥

With the desires that emanate from worldly thoughts completely sublimated and the organs of perception fully restrained from all sides by the mind..

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥
६-२५॥

...the tranquility of intellect is gradually achieved through equipoised reason while the steadfast practitioner meditating on Self does not even think of anything else.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६-२६॥

The restless and mercurial mind wanders in pursuit of external sensual enjoyment through organs of perception and action. It should be withdrawn from each such object and repeatedly be turned inward for meditation on Truth within.

प्रशान्तमनसं हयेनं योगिनं सुखमुत्तमम् । उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६-२७॥

Supreme bliss comes naturally to the Yogi whose mind is tranquil and uncontaminated, who has tamed the desires and who has been in union with the Transcendental

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः । सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६-२८ ॥

The blemish-less Yogi who is constantly centered within with the Truth, effortlessly enjoys eternal bliss in connect with Brahma.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि । ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९ ॥

One who identifies one's own self with all being and perceives all of them within oneself, such yogi with universal vision is united with omnipresent consciousness.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६-३० ॥

One who sees the Universal Being in all, and all beings in Him never loses sight of the Ultimate Reality, nor such yogi is ever lost to His Sight.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः । सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६-३१ ॥

The yogi in union with the Self knows It as residing in all beings. Such yogi dwells only in Self even though engaged in activities.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२ ॥

One who sees everyone as one's own self and remains even minded in joy and sorrow of all, reigns supreme among all yogis.

अर्जुन उवाच ।

Arjun admits again

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन । एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम्
॥ ६-३३ ॥

Perhaps owing to my own restlessness or emotional instability, I am unable to appreciate the Yog of equanimity which you have just spoken about.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् । तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४ ॥

My mind continues to be perturbed by persistent agitation and I am unable to find a way to calm it down which is as difficult a task as controlling the wind.

श्रीभगवानुवाच ।

Shri Krishna speaks;

असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५ ॥

No doubt that your mind is unsteady and you find it difficult to be disciplined but it can be brought in the grip through practice of non attachment.

असंयतात्मना योगो दुष्प्राप इति मे मतिः । वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥ ६-३६ ॥

In my opinion Yog is difficult to attain when mind is uncontrolled. However, someone who has a disciplined mind and is consistent in right practice, can attain perfection in this skill too.

अर्जुन उवाच ।

Arjun raises a question,

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः । अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

What becomes of that initiate who has faith in this method but whose passions are not subdued and whose mind remains distracted and thus fails to move forward towards perfection in yog.

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति । अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

Strayed from the path of self-realisation and having no other support, such failed yogi would fall apart like scattered cloud and will not be able to enjoy pleasures of this world either.

एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः । त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६-३९ ॥

Only You are in position to dispel my doubts for no one else is so capable to remove my confusions.

श्रीभगवानुवाच ।

The God speaks.

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते । न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६-४० ॥

Someone who earnestly strives for self -realisation can never be doomed either here or hereafter because no one who walks on this path can ever fall to misery.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः । शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

The imperfect yogi of this life, goes to the abodes of the virtuous after death to reside there for many ages and to reborn thereafter, as human being to pious and prosperous parents.

अथवा योगिनामेव कुले भवति धीमताम् । एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६-४२॥

Else, if one could manage to develop dispassion through Yog in one life, such practitioner, after demise, is reborn into a family endowed with spiritual wisdom. Such a birth is very difficult to attain in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् । यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३॥

In next life the latent potency of equanimity is rekindled early and the fallen yogi of earlier lifetime strives even harder to attain perfection in Yog.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः । जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६-४४॥

Indeed, on the strength of discipline achieved in past life, such reborn yogi feels drawn toward the Truth even against one's own will. Such seeker naturally rises above the ritualistic principles of the scriptures (consisting of motivated sacrifices and their outcome as prescribed in Vedas).

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः । अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६-४५॥

Endowed with accumulated merits of many past births and making earnest endeavor for further progress, such yogi is purged of material desires and attains perfection in this life itself.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६-४६॥

A yogi is superior to the *tapasvī* (ascetic), superior to the *jñānī* (a person of learning), and even superior to the *karmī* (ritualistic performer). Therefore, one should strive to be a yogi.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ६-४७ ॥

And the yogi whose mind remains constantly anchored in the Self and who develops great devotional faith is considered as the highest amongst all of them.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६-४६ ॥

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श्रीभगवानुवाच ।

ShriKrishna continues;

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः । असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ ७-१ ॥

Now listen how the consistent practice of yog with Self as the sole object of attachment and the only refuge, will yield to revelation of the Reality in Its entirety without a shadow of doubt.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः । यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

I shall now speak unreservedly about the knowledge of formless Ultimate Reality and also of knowledge about manifest reality and you will have nothing left to know thereafter.

मनुष्याणां सहस्रेषु कश्चित्तति सिद्धये । यततामपि सिद्धानां कश्चिन्मां वेति तत्त्वतः ॥ ७-३॥

Hardly one among thousands of people strives to know the Reality and of thousands such souls, only a rare few actually come to know.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४॥

Earth, water, fire, air, space, mind, intellect, and ego—these are eight components of individual Nature.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५॥

Other than aforesaid eight constituents, there is a higher dimension of mechanism or life principle that sustains the whole universe.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय । अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७-६॥

Know that all beings arise from these two dimensions of Nature. The Self is the source of all phenomenal creation and in the Self it dissolves.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७-७॥

There is nothing else beyond the Self. Like the clusters of knots on a yarn, everything rests in Self. Know that I am that Self.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः । प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७-८॥

This I is the fluidity in water and the effulgence in sun and moon. This I is verily the sacred syllable OM in Ved mantras and the virility in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ । जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७-९ ॥

I am the pure fragrance of the Earth, and the brilliance in fire. I am the life-force in all beings, and the penance of the ascetic.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् । बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७-१० ॥

Know that every element eternally germinates from Me. I am the intelligence of the intelligent, and the magnificence of the magnificent.

बलं बलवतां चाहं कामरागविवर्जितम् । धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७-११ ॥

I am the might of the mighty not driven by passion or desire and I am the libido of the the virtuous following right code of conduct.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये । मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७-१२ ॥

All three states of material existence— Saatvik (goodness), Rajasik (action and aggression) and Tamasik (inertia and ignorance) are expressions of my energy. They emanate from Me, but I am beyond them.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् । मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७-१३ ॥

Deluded by these three modes of Nature, people fail to notice My Omnipresence that is eternal and imperishable, apart from and beyond this manifest universe.

दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७-१४॥

Maya, the celestial veil created by three attributes of Nature is too difficult to pierce.
But those who anchor their intelligence in Self are able to find a breakthrough.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः । माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ ७-१५॥

Four kinds of intelligence are totally filtered away by Maya, the ignorant, the vile, evil-doers, the lazy and finally the demonic.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन । आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६॥

Four kind of virtuous people worship the Self (1) seekers of worldly possessions (2) seekers of relief from physical and mental agony (3) seekers of knowledge and (4) the Self realised.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते । प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७-१७॥

Highest amongst them are the Self-Realised who are ever absorbed and firmly anchored in It to exclusion of all other beliefs. I am adored by such devotees and so do I adore them too.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् । आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७-१८॥

All four kinds of seekers are noble but in my opinion, the realised ones who have their mind and intellect focused on Me as the life goal and whose own self is constantly merged in Me is verily Myself.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते । वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९॥

Such Self realised person of wisdom , exalted in enlightenment, worships Me as omnipresence in last life on mortal plane. Such great soul is very rare indeed.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः । तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७-२०॥

Those whose intellect is swept away by desires of worldly welfare worship numerous gods and follow rites and rituals prescribed for such worships and sacrifices.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति । तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१॥

Whatever celestial form the devotee worships with faith for fulfillment of a worldly desire, I make the faith of such devotee steady in that form.

स तया श्रद्धया युक्तस्तस्याराधनमीहते । लभते च ततः कामान्मयैव विहितान्हि तान् ॥ ७-२२॥

Endowed with such faith, the devotee worships a celestial god of choice and the objects of desire gets delivered by that god. The whole scenario, in reality is orchestrated by Me.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् । देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७-२३॥

Such achievements of these shortsighted people are extremely short-lived. Such worshippers end their journey at the abode of that god while the seekers of Ultimate Reality, realize their True Self.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः । परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७-२४॥

Unaware of My imperishable and unsurpassable Reality that is beyond the reach of mind and senses, the ignorant consider Me to have a finite form acquired through human birth.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः । मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७-२५॥

Concealed under my yogmaya (the veil of phenomenal world) I do not reveal Myself easily to all. This is the reason why the people of deluded intelligence do not perceive the imperishable and eternal Reality of My existence.

वेदाहं समतीतानि वर्तमानानि चार्जुन । भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७-२६॥

I know of all the beings of the past, present, and future ; but no one knows Me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत । सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ ७-२७॥

All living beings are caught in web of polarities created by craving and aversion and they remain infatuated and deluded by this illusion.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् । ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७-२८॥

But there are noble people who transcend this delusion. They see the cusp of illusion created by polarity of aversion & craving and remain steadfast in search of Self; the Ultimate Reality.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये । ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७-२९॥

Those who take refuge in Me, striving for freedom from old-age and death, attain *Brahmapad*, the Ultimate Self, and come to understand the entire field of karmic action.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः । प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७-३०॥

Those who know Me as the Law i.e. governing principle of the field of matter (adhibhuta) ,the celestial godhood (adhidaivik), and all the sacrificial performances (adhiyagya), remain conscious and vigilant even at the time of death.

अर्जुन उवाच ।

Arjun asks;

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम । अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८-१॥

What is that Brahma, what is Adhyatma, what is Karma? What is Adhibhoot and what is Adhidaiv?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन । प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८-२॥

What is Adhiyajna and how does it dwell in physical body? And how do the people of steadfast mind realize You, the Self at the moment of death?

श्रीभगवानुवाच ।

ShriKrishna Answers;

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते । भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३॥

The Ultimate Imperishable Self is called *Brahman*; matters pertaining to one's own individual self is called *adhyātma*. The Law governing physical action and its outcome or what spreads out to take physical shape is Karma.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् । अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८-४॥

The principle of perceptible physical existence is Adhibhoot and of celestial world is Adhidaiv. The Supreme Consciousness i.e. Self, dwelling within each being is Adhiyajna.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् । यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८-५॥

Whosoever discards the physical body while one's consciousness is firmly fixed in Me / Supreme Consciousness, attains It without a shade of doubt.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् । तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६॥

The thought that remains the chief engagement in life comes to the fore at the last moment when body is being discarded. Whatever thought predominates in that moment, shapes the course of subsequent journey.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च । मय्यर्पितमनोबुद्धिर्मा मेवैष्यस्यसंशयः ॥ ८-७॥

Rest anchored in Self/ my remembrance even while fighting. With your mind and intellect vested in Me, you shall undoubtedly attain Me/ Ultimate Self.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना । परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८-८॥

One who has the mind, disciplined through practice of yog and who meditates with unwavering consciousness on Supreme Effulgent Being is merged in Him.....

कविं पुराणमनुशासितार- मणोरणीयंसमनुस्मरेद्यः । सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥ ८-९॥

who is Omniscient, the most ancient one, the Master of all, subtler than the subtlest, the Abode of all, having a form beyond the grasp of human intelligence; effulgent as sun beyond darkness of ignorance.

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव । भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं
परं पुरुषमुपैति दिव्यम् ॥ ८-१०॥

One who holds the mind steady at the moment of death, with the discipline of yog strengthened by devotional faith, between the eyebrows, with life breath balanced and even, definitely attains the Supreme Divine form.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः । यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं
सङ्ग्रहेण प्रवक्ष्ये ॥ ८-११॥

The Supreme State is described by knowers of Veda as Imperishable and is strived for by practitioners of dispassion and which is the ultimate desire of persons who remain connected with their own soul, completely abstaining from worldly desires. I shall briefly tell you about this state.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च । मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ ८-
१२॥

Restraining all the gates of the body and fixing the mind in the heart region, and then drawing the life-breath to the head, one should get established in steadfast yogic contemplation....

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् । यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८-
१३॥

...one who departs from the body in this condition with mind fixed on Me, and vibrating in the syllable Om (sound expression of Imperishable Ultimate) , will attain the Supreme State.

अनन्यचेताः सततं यो मां स्मरति नित्यशः । तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८-१४ ॥

The yogis who eternally persevere in exclusive meditation on Me, get to attain me easily.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् । नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ ८-१५ ॥

Having attained the Supreme perfection, such great souls get merged in Me and are no longer subjected to transient and miserable afterlife .

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन । मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६ ॥

In all realm and worlds, right up to the highest abode created by Prajapati Brahma, you will have to keep returning. But you shall not be reborn once you reach Me.

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः । रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८-१७ ॥

One day of Prajapati Brahma lasts a thousand cycles of the yug and the night also extends for the same span of time. The wise who know this reality of Time from experience understand the mystery of the day and night.

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे । रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

At the advent of such day, all living beings are brought forth from the Imperceptible One. And at the fall of the night, all embodied beings return to same transcendental Consciousness.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते । रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ ८-१९ ॥

Thus the multitudes of existence repeatedly come into being at the dawn of Creator's day, and are reabsorbed on the arrival of the cosmic night, to appear again under compulsion of their own nature at the advent of the next cosmic day.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः । यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८-२० ॥

Further beyond this singular imperceptible fountainhead of material creation is another independent Eternal Unmanifest Existence. This Eternal Existence is imperishable even though all else is subjected to destruction.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् । यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८-२१ ॥

I am in this ultimate imperceptible, imperishable final destination of spiritual evolution i.e. the Ultimate Self, reaching where none has to return to the mortal plane.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया । यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८-२२ ॥

That eternal, unmanifest Supreme State from where all emanate and who pervades in everything, can be attained only through exclusive devotion.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः । प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८-२३ ॥

Now I shall explain about two paths.....one that leads to absolute freedom from birth and death and the other to a celestial world from where people keep returning to this mortal world.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् । तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Those who know the Supreme Brahman, and who depart from this world, during the six months of the sun's northern course, the bright fortnight of the moon, and the bright part of the day, attain the supreme destination.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् । तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८-२५ ॥

The practitioners of Vedic rituals, who pass away during the six months of the sun's southern course, the dark fortnight of the moon, the time of smoke, the night, attain the celestial abodes.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते । एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८-२६ ॥

After enjoying celestial pleasures, they again return to the earth. These two, bright and dark paths, always exist in this world. The way of light leads to liberation and the way of darkness leads to rebirth.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन । तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८-२७ ॥

Yogis who know the secret of these two paths, are never confused. Therefore, at all times remain united with God through practice of Yog.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् । अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ ८-२८ ॥

The yogis, who know this secret, gain merit far beyond the fruits of Vedic rituals, the study of the Vedas, performance of sacrifices, austerities, and charities. Such yogis reach the Supreme Abode.

श्रीभगवानुवाच ।

Shri Krishna says:

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे । ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ ९-१ ॥

Since you are devoid of envy and jealousy, I shall unfold the secret of the Unmanifest Brahma and the Way to realize It. This learning will set you free from misery of phenomenal world.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् । प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

This knowledge is the crown of all sciences and is the most profound of all secrets. It purifies those who receive it. It is directly realizable, in accordance with *dharma*, easy to practice, and has everlasting impact.

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप । अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९-३ ॥

People who do not have faith in this Way do not reach Me. They keep repeating the course of birth and death in phenomenal world.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४ ॥

I imperceptibly permeate in whole universe. All beings rest on me but I remain beyond them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९-५ ॥

And yet, nobody is able to perceive Me while all the beings behold the splendor of My divine play. Although I am the Creator, Sustainer and Indweller of all living beings, I do not get influenced by them or by their material nature.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् । तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९-६ ॥

All beings and their spaces remain held in Me just as the air moves everywhere as wind though it remains in skyspace everywhere.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् । कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९-७ ॥

All beings dissolve in the Primeval Cause which is My physical envelope, at the end of the designated time period and all of them are sent forth again at the beginning of new time.

(<https://www.wisdomlib.org/definition/kalpa> may be visited for meaning of Kalp which may broadly be accepted as a definite period of time....here it is meant as lifetime of a creation.)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः । भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९-८ ॥

The Primeval Cause, under my command, continues to release all beings repeatedly on the courses charted by their own actions conducted under influence of their own nature.

न च मां तानि कर्माणि निबद्धन्ति धनञ्जय । उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९-९ ॥

This operation does not affect Me and I stand neutral and unattached to this whole process.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९-१० ॥

The Nature brings forth all the sentient and insentient existence repeatedly in cycles at My bidding. This is the mechanism of continually turning wheel of Samsaara, the apparent cyclical world.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् । परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९-११ ॥

People fascinated with the phenomenal world find it difficult to believe in My all pervasive and imperishable nature when I assume form and they fail to recognize Me as such.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः । राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२ ॥

Deluded by ignorance and temptations, their lives are governed by futile knowledge and get spent in chasing false hopes through fallacious actions. They develop demoniacal and oppressive character by adopting mistaken judgements.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३ ॥

On the other hand people of clear conscience develop divine nature by constant and undistracted remembrance with their concerted belief in Me as the imperishable, eternal and primeval source of everything and being.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः । नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ९-१४ ॥

With constant and devoted chanting of My divine glories and surrendering their will to Me they strive for realization with great determination and humility.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते । एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ ९-१५॥

Seekers in pursuit of spiritual knowledge, worship Me by many methods. Some see Me as undifferentiated oneness to which they are united with, while there are others who believe in Me as different existence from themselves. Still further, there are those who worship Me in infinite versions of My cosmic form.

God explains His all pervasive omnipresence in following four verses.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् । मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९-१६॥

In the act of Vedic sacrifice, I am the rite, I am the ritual, I am the offering to the ancestors, I am the flora, grain and the oil offered, I am the fire, I am the mantra and I am verily the oblation offered.

पिताहमस्य जगतो माता धाता पितामहः । वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ ९-१७॥

I govern and sustain universe like its parents and ancestors. I am the only thing worth knowing and all purifying sacred syllable Omkaar along with being three Veda, Rigveda, Samveda and Yajurveda.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् । प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९-१८॥

I am the Ultimate Goal of all beings, as also I am the Sustainer, Master, Witness, Abode and Friend, the Origin, End, and Resting Place, Storehouse and perpetual Seed of all universes.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च । अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९-१९॥

I heat up the water as the sun, and I withhold the vapours as clouds and send forth the rain. I am the deathlessness and the death as well while I am both, the space and matter.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते । ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९-२० ॥

Those who chase worldly desires through ritualistic vedic sacrifices, those who drink *Soma* juice and those who purify themselves through ritualistic practices to have heaven as reward of their pious deeds enjoy celestial pleasures.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति । एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

They enjoy the pleasures of heaven extensively till the effect of their noble deeds lasts and then they have to return to mortal plain. Following the sacrifices and rituals enshrined in three Veda to seek worldly good and heavenly bliss, they keep shuttling to and fro between earth and heaven depending on the stock of their good deeds.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

However, I ensure worldly welfare and protection of those who constantly meditate on Me without any desire, love Me to exclusion of any other motive and always remain in communion with Me.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः । तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९-२३ ॥

Even those who worship any other deity, actually, worship Me even though indirectly or improperly.

अहं हि सर्वयजानां भोक्ता च प्रभुरेव च । न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४ ॥

But in their ignorance about Me as the Master of all sacrifices and the ultimate recipient of all the offerings, they get caught in cyclical return to material life.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः । भूतानि यान्ति भूतेज्या यान्ति मयाजिनोऽपि
माम् ॥ ९-२५॥

Worshippers of the celestial gods are born amongst the celestial gods, worshippers of the ancestors go to the ancestors, worshippers of spirit become such beings and My devotees too attain MySelf.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९-२६॥

If a devotee offers even a leaf, a flower, a fruit, or water with unconditional love and without a vested desire, I delightfully accept that offering.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् । यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७॥

Whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, and whatever austerities you perform, do it as if you are doing, eating for or offering to Me.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः । संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९-२८॥

By dedicating all your actions to Me, you will be free from the bondage of good and bad results. With your mind attached to Me through renunciation, you will be liberated and will reach Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः । ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्
॥ ९-२९॥

I pervade in all beings without being inimical or partial to anyone. But the devotees who worship Me with unconditional love abide in Me and I in them.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् । साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३० ॥

Even if the most wicked criminal comes to worship Me the same way with unfragmented devotion, s/he is to be considered righteous for making right resolution.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति । कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

Quickly they (sinners who worship with resolute will) become virtuous, and attain lasting peace. Let it be known that no devotee of Mine is ever lost.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः । स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ९-३२ ॥

All those who take refuge in Me, irrespective of their cast, gender, birth or even if scorned by society, will attain this supreme destination.....

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा । अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ९-३३ ॥

....what to say about kings and sages with meritorious deeds? Therefore, having come to this transient and joyless world, engage yourself in devotion unto Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ९-३४ ॥

Thinking constantly of Me, consistently devoted to Me, worshipping and offering obeisance to Me and having dedicated your mind and body to Me, you shall definitely come to Me.

श्रीभगवानुवाच ।

Shri Krishna speaks;

भूय एव महाबाहो शृणु मे परमं वचः । यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०-१॥

Listen again to my divine teachings, that I shall spell out clearly once more because you are my beloved friend and I desire your welfare.

न मे विदुः सुरगणाः प्रभवं न महर्षयः । अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०-२॥

Gods and sages know not the secret of my Avatars because I remain the Primeval Cause for them.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् । असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०-३॥

Among all mortals, those who realise Me as unborn, without a beginning, and as the Master of universe, are delivered from delusion and sin.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः । सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०-४॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः । भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०-

५॥

All the diverse attributes i.e. intellect, knowledge, clarity of thought, forgiveness, truthfulness, control over the senses and mind, joy and sorrow, birth and death, fear and courage, non-violence, equanimity, contentment, austerity, charity, fame, and infamy emanate from Me.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा । मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ १०-६॥

The seven great Sages, the four great Kumaras before them, and the fourteen Manus (progenitors of mankind) , are all creation of My Thought impulse. From them emanated all the beings of the world.

एतां विभूतिं योगं च मम यो वेति तत्त्वतः । सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०-७ ॥

Those who realise the truth of My Divine glory undoubtedly come to be united with Me through unwavering devotion.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८ ॥

I am the original fountainhead and beholder of all creation. The wise, who know this perfectly, worship me with great faith and devotion.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् । कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०-९ ॥

With their minds fixed on Me and their lives surrendered to Me, these devotees remain ever contented in Me. They derive great satisfaction and bliss in enlightening one another about me, and conversing about My glories.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१० ॥

I impart secret doctrine to those whose minds are always united with me in loving devotion by which they can attain me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः । नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०-११ ॥

Dwelling within them, My Grace dispels the darkness of ignorance by lighting up the lamp of wisdom in their hearts.

अर्जुन उवाच ।

Arjun says;

परं ब्रह्म परं धाम पवित्रं परमं भवान् । पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०-१२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा । असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०-१३ ॥

You are the Supreme Divine Personality, the Supreme Abode, the Supreme Purifier, the Eternal God, the Primal Being, the Unborn, and the Greatest. The great sages, like Narad, Asit, Deval, and Vyas, proclaimed this, and now you are declaring it to me yourself.

सर्वमेतद्वत्तं मन्ये यन्मां वदसि केशव । न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०-१४ ॥

I totally accept everything You have told me as the truth because neither gods nor the demons can understand the mystery of Your Divinity.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम । भूतभावन भूतेश देवदेव जगत्पते ॥ १०-१५ ॥

O Supreme Personality, the Creator, God of all gods, the Supreme Being and the Master of universe, indeed only You can know Yourself.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः । याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०-१६ ॥

Only You can enlighten about Your own divine glory through which only You pervade the whole world.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् । केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०-१७ ॥

How may I know you and remain constantly connected with You and in what forms should I think of You?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन । भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥

१०-१८॥

Pray tell me once again in detail about yog, your divine glories and manifestations. I shall never have enough of elixir of Your words

श्रीभगवानुवाच ।

Shri Krishna speaks;

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः । प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥

१०-१९॥

I shall now broadly touch upon my divine glories for you because the details are endless.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः । अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२०॥

I reside in and am abode of all living entities so I alone am their beginning, middle and the end.

ShriKrishna delineates that His Godhood is the perfection in each class of beings and things..

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् । मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०-२१॥

Amongst the twelve sons of Aditi I am Vishnu; amongst the sources of radiance, I am the sun. Know me to be Marichi amongst the Maruts, and the moon amongst the luminous bodies of night sky.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः । इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०-२२॥

I am the Sāma Veda amongst the Vedas, and Indra amongst the celestial gods. I am the mind amongst senses and within the living beings I am consciousness.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् । वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०-२३ ॥

Know that I am Shankar among Rudras; Kuber among yakshas. Agni amongst the Vasus and Meru amongst the mountains.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् । सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०-२४ ॥

I am Brihaspati among priests; Kartikeya among warriors; and the ocean among all waterbodies.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् । यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०-२५ ॥

I am Bhrigu amongst the great seers, Onkaar amongst the sounds. I am the mantra japa amongst all spiritual practices and am the Himalaya amongst unmoving bodies of earth.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः । गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०-२६ ॥

I am the peepul tree (sacred fig tree) amongst trees and Narad amongst celestial sages. Amongst the celestial minstrels I am Chitrarath, and amongst the accomplished I am Sage Kapil.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् । ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०-२७ ॥

Know me to be Uchchaihshrava amongst horses, and Airavata amongst elephants both begotten from the churning of the ocean of nectar. And amongst humans I am the King.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् । प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०-२८ ॥

I am the Vajra (thunderbolt) amongst weapons and Kamadhenu amongst the cows. I am Kaamdev, the god of desire amongst causes for procreation and Vasuki amongst serpents.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् । पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ १०-२९ ॥

I am Sheshnaag amongst the snakes and Varun, the water god amongst aquatics. Amongst the departed ancestors I am Aryama (one of the earliest Hindu deities) and amongst dispensers of law, the lord of Death.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् । मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ १०-३० ॥

Amongst all that governs know Me as the Time while I remain the lion amongst animals and eagle amongst the birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् । झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०-३१ ॥

Amongst purifiers I am the wind, and amongst wielders of weapons I am Ram. Of water creatures I am the crocodile, and of flowing rivers I am the Ganges.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन । अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०-३२ ॥

Know me to be the beginning, middle, and end of all creation. Amongst sciences I am metaphysics and amidst debates I am the logical conclusion.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च । अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ १०-३३ ॥

I am the first alphabet (A) amongst all letters; I am the dual word in grammatical compounds. I am the undiminished Time, and amongst creators I am the creator of this world.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् । कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०-३४ ॥

I am the Death, the end of all that is and I am the origin of all that is yet to be. Amongst feminine qualities I am fame, prosperity, fine speech, memory, intelligence, forbearance and forgiveness.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् । मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०-३५ ॥

Amongst the hymns in the Sāma Veda know me to be the Brihatsama; amongst poetic meters I am the Gayatri. Of the successive months of the calendar I am Margsheersh (Nov-Dec approx) and of seasons I am the spring.

भूतं छलयतामस्मि तेजस्तेजस्विनामहम् । जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०-३६ ॥

I am the gambling amidst deceitful practices while being splendor of the splendid. I am the victory of the victorious, the resolve of the resolute, and the virtue of the virtuous.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः । मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०-३७ ॥

Amongst the descendants of Vrishni, I am Krishna, and amongst the Pandavas I am Arjun. Know me to be Ved Vyas amongst the sages and Shukracharya amongst the great thinkers.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् । मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥

१०-३८॥

I am just punishment amongst means to maintain order and am the propriety of those who seek conquer. Of secrets I am silence, and in the wise I am the wisdom.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन । न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०-३९॥

I am the seed that germinates into all life forms and therefore no creature moving or unmoving can exist in My absence.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप । एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०-

४०॥

There is no end to My manifestations and what I have told you is but a mere glimpse of My splendour.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ १०-४१॥

Whatever you see as beautiful, glorious or powerful can be traced back to a spark of My glory.

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन । विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०-४२॥

What purpose it may serve to have all this information? Enough for you to know that I pervade in and sustain this entire creation by a fraction of My yogic power.

अर्जुन उवाच ।

Arjun says;

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् । यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११-१ ॥

As the supremely confidential spiritual knowledge has been revealed to me out of Your compassion towards me, my illusion is now dispelled.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया । त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११-२ ॥

I have heard from You in detail about the appearance and dissolution of all beings and also about Your eternal majesty.

एवमेतद्यथा त्वमात्मानं परमेश्वर । द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११-३ ॥

You are precisely what You declare Yourself to be. Now I desire to see Your divine cosmic form.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो । योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११-४ ॥

Kindly reveal that imperishable cosmic form, the Supreme of mystic powers, to me if you think that it is within my capacity to behold.

श्रीभगवानुवाच ।

Shri Krishna states;

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः । नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥ ११-५ ॥

Behold, O Parth, My manifold divinity through hundreds and thousands of wonderful forms in various shapes, sizes and colors.

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा । बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११-६॥

You can behold in Me, the (twelve) sons of Aditi, the (eight) Vasus, the (eleven) Rudras, the (twin) Ashwini Kumars, as well as the (forty-nine) Maruts and many more forms never revealed before.

इहैकस्थं जगत्कृत्स्नं पश्याथ सचराचरम् । मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११-७॥

The entire universe, with all animate and inanimate objects can be seen ensembled together in Me. You can observe whatever else you wish to see, within this Form.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा । दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११-८॥

But this cosmic form can not be perceived through mortal vision, therefore, I grant you divine perception to behold my Unified Majesty

सञ्जय उवाच ।

Sanjai narrates;

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः । दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११-९॥

Having said so Shri Krishna- the Supreme Lord of Yog, appears in His complete Divine Splendour.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् । अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११-१०॥

In that cosmic form, Arjun saw a wonderous persona with innumerable faces and eyes, adorning celestial ornaments and wielding uncountable divine weaponry.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् । सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११-११॥

That Presence had many ethereal garlands on the body and was anointed with many sweet-smelling heavenly fragrances. It was revealed as the wonderful and infinite Lord whose face is everywhere. (Sanjai continues to narrate).

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता । यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११-१२॥

Were a thousand suns to blaze forth together in the sky, they would have failed to match the splendor of that Divine Effulgence.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा । अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११-१३॥

There Arjun could behold the totality of the entire universe concerted and concentrated at one place i.e. in that body of the Supreme Lord.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः । प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११-१४॥

Then, Arjun, full of wonderful awe in mind and goosebumps on skin, bowed down with folded hands before the Lord and addressed Him thus.

अर्जुन उवाच ।

He uttered;

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् । ब्रह्माणमीशं कमलासनस्थ- मूर्षींश्च सर्वानुरगांश्च दिव्यान् ॥ ११-१५॥

O Lord, I behold within Your body all the gods and hosts of different beings. I see prajapati Brahma seated on the lotus flower; I see Shiv, all the sages, and the celestial serpents.

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् । नान्तं न मध्यं न पुनस्तवादिं पश्यामि
विश्वेश्वर विश्वरूप ॥ ११-१६॥

I see your infinite form expanded in every direction, with countless arms, stomachs, faces, and eyes. O Lord of the universe, whose form is the universe itself, I do not see any beginning, middle or end of this form.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् । पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११-१७॥

I see your form, adorned with a crown, and armed with weapons like the mace and disc, shining everywhere as the abode of splendor. It is hard to look upon you in the blazing fire of your effulgence, which is radiating like the sun in all directions.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् । त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ ११-१८॥

I recognize You as the supreme imperishable Being, the ultimate truth to be known through the scriptures. You are the abode of all creation; You are the eternal protector of the eternal Law and You are the everlasting Supreme Divine Persona.

अनादिमध्यान्तमनन्तवीर्य- मनन्तबाहुं शशिसूर्यनेत्रम् । पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा
विश्वमिदं तपन्तम् ॥ ११-१९॥

You are beyond the beginning, being or end; Your power is beyond measures. Your arms are infinite; the sun and the moon are like your eyes, and fire is like your mouth. I see You warming the entire creation by your radiance.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः । दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं
प्रव्यथितं महात्मन् ॥ ११-२०॥

The space between heaven and earth and all the directions are pervaded by You alone. Seeing your wondrous and terrible form, I see the three worlds trembling in fear, O Greatest of all beings.

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११-२१ ॥

All the celestial gods are entering into you. Some are terrified while others are in awe, some are praising You with folded hands. The great sages and perfected beings are extolling You with auspicious hymns and profuse prayers.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११-२२ ॥

The Rudras, Adityas, Vasus, Sadhyas, Vishvadevas, Ashwini Kumars, Maruts, ancestors, Gandharvas, Yakshas, Asuras, and Siddhas are all beholding You in wonder.

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११-२३ ॥

O Almighty Lord, Your stupendous and colossally dreadful form with its many mouths, eyes, arms, thighs, legs, stomachs, and gnawing teeth, all the worlds are terror-stricken and so am I.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ ११-२४ ॥

O Sustainer of the worlds, seeing your expansive Form touching the sky, effulgent in many colors, with mouths wide open and enormous blazing eyes, my heart is frightened and I have lost all courage and peace of mind.

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ ११-२५॥

Having seen your many frightening mouths with horrible teeth, resembling the raging fire at the time of annihilation, I am disoriented and have forgotten where I am and do not know where to go. O Lord of lords, You are the refuge of the universe; please have mercy on me.

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः । भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ ११-२६॥

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि । केचिद्विलग्ना दशनान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११-२७॥

I see all the sons of Dhritarashtra, along with the host of their allied kings, including Bheeshma, Dronacharya, Karn along with the chief warriors of our side too, rushing headlong into your fearsome mouths. I see some of them stuck in the gaps between your horrific teeth while their heads are getting crushed between them.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति । तथा तवामी नरलोकवीरा विशन्ति
वक्त्राण्यभिविज्वलन्ति ॥ ११-२८॥

Just as many of the rivers flow rapidly into the ocean, all these great warriors are rushing towards your blazing mouths.

यथा प्रदीपं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः । तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ ११-२९॥

As moths rush with great speed into the fire to their extinction, so are all these armies entering with great speed into your mouths to meet their doom.

लेलिह्यसे ग्रसमानः समन्ताल्- लोकान्समग्रान्वदनैर्ज्वलद्भिः । तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११-३० ॥

The mouths of your frightening Form are devouring all these people from all sides and you are licking your lips. Your terrifying radiance is swallowing the whole universe in the fierce glow and getting it scorched.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद । विज्ञातुमिच्छामि भवन्तमाद्यं न हि
प्रजानामि तव प्रवृत्तिम् ॥ ११-३१ ॥

Tell me who you are with a form so scary. O God of gods, I bow before you; kindly have mercy on me. You, the Primeval Being, I wish to know who you are because I know not anything about your nature and intent.

श्रीभगवानुवाच ।

The Primeval Being Speaks

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः । ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११-३२ ॥

I am mighty Time, that comes forth to annihilate the worlds. I am out to exterminate these people. Even without your participation, the warriors arrayed in the opposing army shall perish.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्स्व राज्यं समृद्धम् । मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३ ॥

Therefore, arise and take credit of conquering your foes to enjoy prosperous kingship. These warriors already stand slain by me, and you are just an instrument.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् । मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥ ११-३४॥

Dronacharya, Bheeshma, Jayadratha, Karn, and other brave warriors stand killed in my dimension. So slay them without being disturbed. Just fight and you will be victorious over your enemies in battle.

सञ्जय उवाच ।

Sanjai says

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी । नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं
भीतभीतः प्रणम्य ॥ ११-३५॥

Hearing these words of Keshav, Arjun trembled with dread. Overwhelmed with fear and palms folded in obeisance he bowed before Shree Krishna and spoke in a faltering voice,.

अर्जुन उवाच ।

Arjun continues his ovation;

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च । रक्षांसि भीतानि दिशो द्रवन्ति सर्वे
नमस्यन्ति च सिद्धसङ्घाः ॥ ११-३६॥

O Master of the senses, it is but apt that the universe rejoices in your praise and is enamored by You. Demons flee fearfully from You in all directions and the hosts of perfected saints bow to You.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे । अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७॥

O Great one, You are even greater than Prajapati Brahma, the first creator, why should they not bow to you? O limitless One, O Lord of the celestial beings, O Refuge

of the universe, You are the imperishable reality behind both the manifest and the non-manifest and beyond that too; the indestructible Brahma.

त्वमादिदेवः पुरुषः पुराण- स्त्वमस्य विश्वस्य परं निधानम् । वेत्तासि वेद्यं च परं च धाम त्वया
तत् विश्वमनन्तरूप ॥ ११-३८॥

You are the primeval God and the original Divine Personality and whole universe abide in You. You are both the knower and the knowable ; You are the Supreme Abode. You alone pervade the entire universe through infinite forms.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च । नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च
भूयोऽपि नमो नमस्ते ॥ ११-३९॥

You are *Vāyu* (the god of wind), *Yamraj* (the god of death), *Agni* (the god of fire), *Varuṇ* (the god of water), and *Chandra* (the moon-God). You are the creator Brahma, and the progenitor of all beings. I offer my salutations unto you a thousand times, again and yet again!

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व । अनन्तवीर्यामितविक्रमस्त्वं सर्व
समाप्नोषि ततोऽसि सर्वः ॥ ११-४०॥

O Lord of infinite power, my salutations to You from all sides, indeed from all directions ! You possess infinite valor and might and pervade everything, and thus, You are everything.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति । अजानता महिमानं तवेदं मया
प्रमादात्प्रणयेन वापि ॥ ११-४१॥ यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ११-४२॥

Thinking of You as my friend, I presumptuously addressed You many a time as, “O Krishna,” “O Yadav,” “O my dear mate.” Ignorant of Your majesty and unduly in

affection and jest if I have been disrespectful while playing, resting, sitting, eating, when alone, or before others—for all that I crave your forgiveness.

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् । न त्वत्समोऽस्त्यभ्यधिकः
कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११-४३ ॥

You being the Father of the entire universe, of all moving and non-moving beings. You are the supreme spiritual master and object of worship. None is equal to You in all the three worlds and no one can possibly be greater to You, O possessor of incomparable power?

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् । पितेव पुत्रस्य सखेव सख्युः प्रियः
प्रियायार्हसि देव सोढुम् ॥ ११-४४ ॥

Therefore, O adorable Lord, bowing deeply and prostrating before you, I implore you for Your kind grace. As a father tolerates his son, a friend forgives his friend, and a lover pardons the beloved, please forgive me for my offences.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे । तदेव मे दर्शय देव रूपं प्रसीद देवेश
जगन्निवास ॥ ११-४५ ॥

Having seen your universal Form that I never saw before, I feel greatly rejoiced but still my mind trembles with fear. Please have mercy on me and again show me your pleasant form, O God of gods, O abode of the universe.

किरीटिनं गदिनं चक्रहस्तं इच्छामि त्वां द्रष्टुमहं तथैव । तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव
विश्वमूर्ते ॥ ११-४६ ॥

O Thousand-armed one, though You are the embodiment of all creation, I wish to see You in Your four-armed form, carrying the mace and disc, and wearing the crown (in form of Vishnu).

श्रीभगवानुवाच ।

Shri Krishna speaks;

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् । तेजोमयं विश्वमनन्तमाद्यं यन्मे
त्वदन्येन न दृष्टपूर्वम् ॥ ११-४७॥

As I am pleased with you, I allowed you to have vision of my resplendent, limitless and primeval cosmic form through My power of Yog. No one before you has ever seen it.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः । एवरूपः शक्य अहं नृलोके द्रष्टुं
त्वदन्येन कुरुप्रवीर ॥ ११-४८॥

None of the mortal can ever see what you have seen just, be it through study of the Vedas, by the performance of sacrifice, rituals, charity or even by practicing severe austerities.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृजमेदम् । व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव
मे रूपमिदं प्रपश्य ॥ ११-४९॥

You should neither feel scared nor puzzled by this terrifying form of mine. Let all the fear vanish and be ready to behold me once again in form of your personal deity with a cheerful heart.

सञ्जय उवाच ।

Sanjai narrates;

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः । आश्वासयामास च भीतमेनं भूत्वा
पुनः सौम्यवपुर्महात्मा ॥ ११-५०॥

Having spoken thus, the compassionate son of Vasudev displayed his personal (four-armed) form again. Then, he further consoled the frightened Arjun by assuming his gentle human form.

अर्जुन उवाच ।

Arjun says;

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन । इदानीमस्मि संवृतः सचेताः प्रकृतिं गतः ॥ ११-५१ ॥

Seeing your gentle human form, I have regained my composure and am restored to my normal self.

श्रीभगवानुवाच ।

Shri Krishna speaks

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम । देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११-५२ ॥

This form of mine that you have just beheld is exceedingly difficult to perceive. Even the celestial gods are eager to see it.

नाहं वेदैर्न तपसा न दानेन न चेज्यया । शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११-५३ ॥

Neither by the study of the Vedas, nor by penance, charity, or fire sacrifices, can I be seen as you have seen Me.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११-५४ ॥

Though I can be glimpsed as I had been standing before you through unalloyed devotion alone and then it could be possible to be united with Me.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः । निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११-५५ ॥

Those devotees who perform all their duties for My sake, who depend upon Me and are devoted to Me, who are free from attachment and are without malice toward all beings finally come to Me.

अर्जुन उवाच ।

Arjun askss;

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते । ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१॥

Whom do You consider most worthy of union; those whom you have just described as steadfastly devoted to Your personal form or those who worship the Imperishable Unmanifest *Brahman*?

श्रीभगवानुवाच ।

Shri Krishna replies;

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते । श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ १२-२॥

Those whose minds are centered on Me and who are consistently devoted to Me with steadfast faith are considered to be the best of yogis.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते । सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥ १२-३॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः । ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४॥

But those who worship the formless aspect of the Absolute Truth that is imperishable, indefinable, unmanifest, all-pervading, transcendental, unchanging, eternal, immovable and are constantly engaged in the action for welfare of all beings even-mindedly in all times & place with their senses consistently restrained are also united with Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् । अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ १२-५॥

Path is strenuous and full of trials for those who pursue the Unmanifest Absolute Reality and seek Eternal union with Brahma because relating to Formless and Timeless Transcendence is exceedingly difficult for embodied beings.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः । अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् । भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७ ॥

But those who dedicate all their actions to Me, regarding Me as the Supreme goal, worshiping Me and meditating on Me with exclusive devotion are swiftly delivered from the ocean of birth and death, for their consciousness is united with Me.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय । निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८ ॥

Let your mind be engaged with Me alone and intellect be surrendered to Me. There should not be any doubt that this way you will always subsist in Me.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् । अभ्यासयोगेन ततो मामिच्छातुं धनञ्जय ॥ १२-९ ॥

If your mind can not remain steadily fixed in Me then you can attain Me through repeated practice of yog.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव । मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१० ॥

If you cannot even measure up to such practices then just try to work for Me. Thus dedicating all actions as devotional service to Me, you shall achieve the stage of perfection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः । सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२-११ ॥

If you are unable to even dedicate all your action to Me in devotion, then try keeping your mind in control, be centered in the self and give up the fruits of your actions.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते । ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्

॥ १२-१२ ॥

Better than mindless, mechanical spiritual practice is knowledge; better than knowledge is meditation. Even superior to meditation is relinquishment of interest in the fruits of actions, for peace immediately follows such renunciation.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः । मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

Those devotees are very dear to Me who are free from malice toward all living beings, are friendly, and compassionate, are free from attachment to me and mine, equipoised in happiness and distress, ever-forgiving, ever-contented, steadily united with Me in devotion, self-controlled, firm in conviction and dedicated to Me in mind and intellect.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः । हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५ ॥

The devotee who neither shies away from people nor lets them shrink away, who remains even minded in pleasure and pain, fear and anxiety, is also very dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः । सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२-१६ ॥

The devotee who is indifferent to material gain, externally and internally pure, skillful, impartial, free from sense of doer-ship in all personal undertakings and has moved past all distractions, is very dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति । शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥
१२-१७॥

One who neither rejoices nor despairs, neither laments nor hankers after gain, does not identifies anything as good or evil and possesses true devotion, is very dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः । शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-
१८॥

तुल्यनिन्दास्तुतिर्मोनी सन्तुष्टो येन केनचित् । अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥
१२-१९॥

Such person of devotion who is alike to friend and foe, equipoised in honor and dishonor, cold and heat, joy and sorrow, is dissociated from all contrary associations; who takes praise and reproach alike, who is given to silent contemplation, content with whatever comes naturally, has steadfast intellect without giving a thought to the place of residence, is very dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते । श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२०॥

However, exceedingly dear to Me are those who honor this nectar of wisdom declared here, have faith in Me, and are devoted and intent on Me as the supreme goal.

अर्जुन उवाच ।

Arjun asks;

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च । एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३-१॥

I wish to understand the mystery of *prakṛiti* & *puruṣh*, and of *kṣhetra* (field) and *kṣhetrajña* (knower of the field)? I also wish to know what is true knowledge, and what is the object of this knowledge?

श्रीभगवानुवाच ।

Shri Krishna speaks;

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३-२॥

This body as a field of activity is termed as *kṣhetra* (the field of activities), and the knower of this body is called *kṣhetrajña* by the discerning sages who know the truth about both.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३॥

I am also the knower of all the individual fields of activity. In my view the understanding of distinction between the body (the field of activities), and the soul (knower of the field) is true knowledge.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् । स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३-४॥

Listen carefully while I explain to you about the field, its nature, the modifications that it goes through, cause of its being and its effect. I shall also tell you about the knower of the field, its authority and implications as well.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् । ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३-५॥

Great sages have often sung the truth about their distinction in different hymns. It has been stated in various Vedic aphorisms and has been logically expounded in the Brahma Sūtras.

88 महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च । इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-६॥

The field of activity consists of the five great elements(earth, water, fire, space, air,), the ego, the intellect, the unmanifest primordial matter, ten organs of perception and action (five each), one mind and five objects of senses (sound, touch, colour, taste, smell).

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः । एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७॥

Craving and aversion, happiness and misery, the physical body, consciousness, and the resolve—all these factors constitute field and factors of its modification, as put succinctly.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८॥

(ShriKrishna now enumerates signs or traits of Khetrajna ; knower of the field)

Absence of ego and hypocrisy, non violence, forbearance, fairness in thought, speech and action, respect for teachers, cleanliness, steadfastness and mastery over body, mind and senses.

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च । जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९॥

Disinterest in objects of enjoyments, non- attachment, no egoism and a perceptive understanding of misery involved in vicious mechanism of birth, death, old age & sickness.

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु । नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१०॥

Disinclination to harbour emotions of myself and mine in relation to wife, children and property etc and a consistent mental equanimity in times of pleasure or pain.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-११॥

Dwelling in secluded and holy places, exclusively engaged in undistracted devotion to Me and finding no enjoyment in company of materialistic people....

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-१२॥

...consistently self-aware and with Self Realisation as the goal of acquiring spiritual knowledge. This and aforesaid descriptions are the signs of knowledge or sacred wisdom, all else is ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते । अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३॥

I shall tell you in detail all that is worth knowing and having known that one can attain immortality. This eternal and ever existent state is stated to be beyond being (sat: that is) and not being (asat : that is not) and is subordinate to Brahma (Me).

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३-१४॥

Everywhere are Its hands and feet, eyes, heads, and faces. Its ears too are in all the directions as It abides in whole universe.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् । असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३-१५॥

Perceiving all sense-objects, It has no need of organs for perception. It sustains everything but is not attached to anything. Enjoying all material attributes of Nature It is beyond domain of attributes.

बहिरन्तश्च भूतानामचरं चरमेव च । सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३-१६॥

It is outside and within all beings, whether moving or unmoving. It is subtle and beyond human comprehension. It is closest to us but remains out of reach.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् । भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३-१७॥

Ultimate object worth knowing, It is undifferentiated yet appears as many as It abides in all beings. It also destroys, sustains, nurturers and

creates all being.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते । ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥
१३-१८॥

It is the radiance of all lights still it is the absolute darkness (unmanifest). Abiding specifically in heart of all, It is knowledge, object of knowledge and process of knowing at the same time.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः । मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३-१९॥

So it is all about field of activity, knowledge and the object of knowledge in nutshell.
My devotees attain Me by knowing this as real fact.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि । विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३-२०॥

Know that Prakriti and Purush, both as ever-existent and also know for sure that the modifications and attributes of material existence arise from Prakriti.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते । पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३-२१॥

An event, action and instruments as agent are managed by Nature (prakriti) while experience of emotion associated with event like happiness and sorrow is played upon consciousness (purush).

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् । कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३-२२॥

The Consciousness in association with the Nature comes to experience the objects and events born out of attributes [sattva(purity) , rajas (dynamism), tamas(inertia)]of

nature. Future womb for the soul to be born again is decided on the basis of such association.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः । परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

The Absolute God dwelling in the body as the purush is same supreme consciousness that is spoken of as the witness, the guide, the sustainer and the experiencer.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह । सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३-२४ ॥

One who understands this mechanism of purush (consciousness), prakriti (nature) along with the attributes of nature (sattva, rajas and tamas) is liberated from cycles of birth and death despite discharging duties assigned present moments.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना । अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३-२५ ॥

Some seekers behold the Self by meditating on self through intellect (direct perception), others realise It through knowledge while still others attain It through performance of action.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते । तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३-२६ ॥

However, even others who themselves do not have such knowledge but worship It with devotion when they come to know of It by listening to those who know, are also able to cross the ocean of mundane existence.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् । क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

Know that whatever comes into being, animate or inanimate is born out of union of matter and consciousness viz Kshetra and Kshetragya.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् । विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३-२८ ॥

Only that person truly has eyes who sees Brahma, the Imperishable abiding evenly in all perishable beings, animate and inanimate as well.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् । न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३-२९ ॥

Those, who can perceive God abiding uniformly everywhere without any distinction, do not debase themselves even in their own thoughts and thus attain the supreme state (of Union with Brahma).

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः । यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३-३० ॥

Only those truly see who can perceive that all actions are performed by material nature, while the consciousness (soul, kshetragya) actually does nothing.

यदा भूतपृथग्भावमेकस्थमनुपश्यति । तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३-३१ ॥

The moment one perceives multitude of beings tracing back to one and the same source and also that all the beings spreading forth from the same unified Supreme Existence, Brahmapad is attained in that very moment.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः । शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२॥

Despite dwelling in every body, the eternal, universal and imperishable Supreme Consciousness which is without any attribute, neither gets involved in actions of body nor gets contaminated by what is done by the body.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते । सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३॥

Just as all pervading Space holds everything within itself but does not get tainted by what it holds owing to its subtlety, Supreme consciousness too, despite being infused in all the bodies does not get affected by the attributes of those material existences.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः । क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३४॥

Just as one sun illuminates whole world so does one Supreme Consciousness (Kshetrajna) illumines the entire field of activity (Kshetra- all animate and inanimate material existences).

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा । भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३-३५॥

Those who comprehend the distinction of matter (Kshetra) and consciousness (Kshetrajna) with the vision developed through knowledge, attain the Supreme State of Consciousness as they get liberated from the confines of material existence (prakriti) and its attributes (satva, rajas and tamas).

श्रीभगवानुवाच ।

Shri Krishna continues;

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् । यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥

१४-१ ॥

I shall once again explain to you the supreme wisdom, the best of all streams of knowledge knowing which all great saints get liberated and attain the highest perfection.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ १४-२ ॥

Taking recourse to this wisdom, the practitioners merge into My Being. From then onwards, they are neither born again at the time of cosmic dawn nor get intimidated by cosmic dissolution.

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् । सम्भवः सर्वभूतानां ततो भवति भारत ॥ १४-३ ॥

I am the source of primordial matter known as Mahat Brahma, inside whom I place the seeds of all creations. All the beings emanate from this union of matter and consciousness.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः । तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४ ॥

All species of embodied beings appear in many kinds. For all of them Mahat Brahma (prakriti or matter) is the conceiving Mother and I am the seeding Father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः । निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ १४-५ ॥

Three attributes arising from primordial Nature i.e. purity (Satva), dynamism (Rajas) and inertia (Tamas) tie down the imperishable Consciousness to the body of being.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् । सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ १४-६ ॥

Of the three attributes, Satva, the purity that is immaculate, flawless and illuminating, binds the consciousness to the body with happiness and inclination for knowledge.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् । तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ १४-७ ॥

Rajas, with passion as its nature, is product of desire and attachment. It binds the consciousness to the body through involvement with action and its outcome.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् । प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ १४-८ ॥

Tamas, the deluder for all those who consider the body as their own self, is the product of ignorance. It binds the consciousness to the body through error, sloth and sleep.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ १४-९ ॥

Sattva binds one to material happiness; rajas draws the soul toward actions; and tamas clouds wisdom and binds one to delusion.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत । रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १४-१० ॥

Sometimes happiness and wisdom (sattva) prevail over passion (rajas) and ignorance (tamas), while on other times passion (rajas) dominates goodness (sattva) and ignorance (tamas), and at still other times ignorance (tamas) overcomes goodness (sattva) and passion (rajas).

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते । ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १४-११ ॥

When all the gates of this body are illumined by knowledge [all organs of sensory perception (input devices) filter in knowledge], know it to be the sign of predominance of Satva (purity or harmony).

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा । रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४-१२॥

With preponderance of Rajas (Dynamism) arise the greed, restlessness, prevalence of activity driven by vested interest and thirst for enjoyment.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च । तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १४-१३॥

Nescience, not having a desire to perform the assigned duties and sluggishness of mind mark the ascendance of Tamas (inertia).

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् । तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४-१४॥

If death meets someone during ascendance of Satva in one's body, that person would definitely land in blemish less ethereal world deserved by people of noble deeds.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते । तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १४-१५॥

Death during prevalence of Rajas leads to birth amongst people attached to action and death while Tamas is dominant results in birth amongst beings devoid of sense .

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् । रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १४-१६॥

They say that the reward for Satvic conduct is pure and uncontaminated happiness, sorrow is stated to be the product of Rajasic action while sloth inevitably follows Tamasic act.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च । प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १४-१७॥

Wisdom follows Satva while greed undoubtedly arises from Rajas and ignorance from Tamas.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः । जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः
॥ १४-१८ ॥

Those who persist in Satva evolve and rise higher while those of Rajasic disposition stay right there in the middle and people of Tamasic temperament degrade and get trapped into despicable attributes and inclinations.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति । गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४-१९ ॥

Standing apart as a witness, beyond three attributes of Nature and perceiving clearly that there is no other doer than these three gunas performing all the action, one comes to experience the ultimate reality of Brahma and attains Its Abode.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् । जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

This movement beyond the three gunas (attributes of Nature i.e. Satva, Rajas and Tamas that bring the physical body into existence) unties the embodied soul from sorrows of birth, death and old age attendant to material being and lets it merge into Supreme Bliss.

अर्जुन उवाच ।

Arjun inquires;

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो । किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

What are the characteristics of those who have moved beyond three *gunas*, How do they conduct themselves? How do they transcend the *gunas*?

श्रीभगवानुवाच ।

Shri Krishna replies;

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२॥

The marking of the people who have moved beyond the three *guṇas* is that they are neither averse to illumination (which is born of *sattva*), nor activity (which is born of *rajas*), nor even delusion (which is born of *tamas*), when these are in abundance, nor do they long for them when they are absent.

उदासीनवदासीनो गुणैर्यो न विचाल्यते । गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ १४-२३॥

Knowing it is only three *guṇas* of Nature that act, they remain indifferent (to) and are not influenced (by) them. They keep their identity unwaveringly established in the Self.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः । तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४॥

And people who are ever established in the Self treat the pain and pleasure alike. A clod of earth, a stone and a piece of gold are of same value to them who have realised the wisdom to accept opposites like pleasant- unpleasant and praise – insult in the same breath.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ १४-२५॥

Such people who remain same in honor and humiliation; treat both friend and rivals alike; and who have abandoned all enterprises in every way – are said to have risen above the three *guṇas*.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ १४-२६॥

They who worship Me through Yog of uncontaminated devotion also become eligible for transcending *gunas* and attainment of Brahmapad

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च । शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ १४-२७ ॥

The Self or Supreme Consciousness , that I am, is the ultimate abode to immortal, imperishable, immutable Brahma with eternal Dharma and the unending absolute divine bliss as well.

श्रीभगवानुवाच ।

Shri Krishna continues;

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् । छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१ ॥

They say that the one who knows the imperishable inverted Ashwattha tree having its roots above in Primeval Being (God), the branches below in phenomenal creation and the Vedic hymns as its leaves, is the knower of the mystery of Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः । अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

Its branches extending upwards and downward are fed by three gunas and have sense objects as leaves. Its roots too are spread in all the regions higher and the lower as well, binding soul to the human body in the phenomenal world depending on their action.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा । अश्वत्थमेनं सुविरुढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

The real form of this tree cannot be perceived in this world, be its beginning, its end or its continued existence. But this ashvatth tree, deeply rooted in this world, must be cut down with the strong axe of dispassion and non-attachment.

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः । तमेव चाद्यं पुरुषं प्रपद्ये । यतः
प्रवृत्तिः प्रसृता पुराणी ॥ १५-४॥

Having done that, the seeker should diligently find its ground in which it (Ashwatth tree) was rooted and attain that supreme state from where one does not have to return to this world again. One should, thereafter, firmly resolve to take refuge in the Primeval Being, from whom the creation emanates eternally, and continue to meditate on It.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः । द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५॥

Free from pride and delusion, the wise who have rid themselves from the malady of attachment, who consistently abide in God ,whose cravings have altogether been eliminated, who are totally un-influenced by pairs of opposites like pleasure and pain etc, attain the imperishable and eternal supreme state.

न तद्भासयते सूर्यो न शशाङ्को न पावकः । यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६॥

The Supreme Self, attaining whom one gets liberated from the cycle of birth and death is far beyond the illuminating capacity of sun, moon and fire.

ममैवांशो जीवलोके जीवभूतः सनातनः । मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७॥

The eternal embodied soul in this material world is My constituent that attracts the five senses and the mind that abide in material nature i.e. Prakriti, towards itself.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः । गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८॥

Just as the breeze wafts the fragrance from their seat, the embodied soul- the controller of life, carries the mind and senses with it, when it leaves behind an old body and enters a new one.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च । अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९ ॥

Using the sense perceptions of the ears, eyes, skin, tongue, and nose, which are grouped around the mind, the embodied soul savors the objects of the senses (sound, sight, touch, taste and smell).

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् । विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥

The ignorant can not perceive the soul as it resides in the body or when it enjoys sense objects even while it is connected through the (three) gunas; nor do they experience it's departure. But those who possess the vision of wisdom are able to behold it.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् । यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

Practitioners of yog too are able to realize the soul enshrined in the body. However, those whose minds are not purified are unable to know this self even though they strive to do so.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

Know that the brilliance of the sun that illuminates the entire solar system, the luminosity of moon and the light in fire come from Self.

गामाविश्य च भूतानि धारयाम्यहमोजसा । पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

Permeating the earth, It is the Self that nourishes all living beings with vital energy and becoming the moon, It nourishes all plants and herbs with the nectar of life.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४॥

Taking the form of fire within all living beings, It is the Self who digests and assimilates four kinds of food in conjunction with life breath of prana and apana (exhalation and inhalation).

सर्वस्य चाहं हृदि सन्निविष्टो मतः स्मृतिर्ज्ञानमपोहनञ्च । वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५॥

Seated in the hearts of all living beings as the Master Governor, the Self controls memory, knowledge and reasoned way of thinking. The Self is the sole objective of knowledge as the origin of Vedanta and knower of the Veda.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६॥

There are two kinds of sentience in creation, perishable (Kshar) and the imperishable (akshar). The material existence is perishable while hidden within them is said to be the imperishable being (soul or jivatma).

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७॥

Other than these two is the Supreme Divine, the indestructible Supreme Soul permeating the three worlds as the constant controller who sustains and upholds all living beings. This has been spoken of as Imperishable God or Ishwar.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५-१८॥

The Self is way beyond the perishable world of matter (kshetra) , and even higher to the imperishable soul (Kshetrageya) ; hence It is celebrated, both in the Vedas and the *Smritis*, as the Supreme Divine Being.

यो मामेवमसम्भूदो जानाति पुरुषोत्तमम् । स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५-१९॥

Those who know beyond a shadow of doubt that the Self is the Supreme Divine, have truly known everything. Such wise people worship It with their whole being.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ । एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२० ॥

I have shared this mystical principle of the scriptures with you. By understanding this doctrine, a person becomes enlightened, and achieves everything that is to be accomplished.

श्रीभगवानुवाच ।

Shri Krishna continues ;

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥

Absence of fear, purity of mind, compassion, control over senses, consistent effort for Self- realisation through study and spiritual practices, steadfast meditation on knowledge and righteous conduct.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२ ॥

Non violence, truth, stillness, universal compassion, gentle behaviour, modesty along side abstinence from anger, slander, faultfinding, covetousness, frivolous pursuits, and fickleness of character.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता । भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ १६-३ ॥

Besides above, vibrance, forgiveness, fortitude, cleanliness, absence of enmity & vanity are the inherent divine endowments of virtuous life.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च । अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ १६-४ ॥

Hypocrisy, arrogance, pride, anger, ignorance and harsh conduct are ingrained demonic traits of person.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता । मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ १६-५॥

The divine endowment of virtues are acknowledged as conducive to liberation while the demonic traits lead to bondage. So have no worries Arjun, you are born with divine markings of virtues

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च । दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ १६-६॥

There are two kind of people in this world- One with divine nature and the other with demonic disposition. Since the former have been dealt with in detail, listen now about the latter.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः । न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ १६-७॥

The people with demonic nature do not know what should be done and what not to be done. Hence, they neither have purity nor truthfulness in their conduct.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् । अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ १६-८॥

They say that this world has unreal, unfounded and godless. Brought forth through sexual union, this world has no other purpose than carnal gratification.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः । प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ १६-९॥

Clinging to this fallacious view, these dim-witted evil-doers are enemies of humankind and intend to effect destruction of the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः । मोहाद्रृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचि व्रताः ॥ १६-१०॥

Surviving solely on insatiable desires and intoxicated with hypocrisy, pride and arrogance, these people of impure conduct roam around in the world ignorantly holding on to this fallacious doctrine.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः । कामोपभोगपरमा एतावदिति निश्चिताः ॥ १६-११ ॥

Surrendering themselves to innumerable worries that last till death, they remain in pursuit of sensuous pleasures with the firm belief that these enjoyments mark the highest limit of joy.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १६-१२ ॥

Held in bondage by hundred folds of expectations and desires, completely merged in lust and anger, they try to amass through by unfair means heaps of money and other objects of pleasures.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् । इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि । ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४ ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया । यक्ष्ये दास्यामि मोदिष्ये
इत्यज्ञानविमोहिताः ॥ १६-१५ ॥

They keep telling themselves, “this much has been secured by me today and now I shall achieve this particular ambition....so much of wealth is with me today and tomorrow I shall have even more. That enemy has been destroyed by me, and I shall decimate the others too! I am like God himself, I am the enjoyer, I am powerful, and I am happy. I am wealthy and I have highly placed relatives. Who else is equal to me? I shall perform sacrifices (to the celestial gods); I shall give alms; I shall rejoice.” In this way, they remain deluded by ignorance.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः । प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६-१६ ॥

With their mind bewildered by innumerable thoughts. they remain enmeshed in delusion and addicted to enjoyment of sensuous pleasures; they fall into worst hell.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः । यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १६-१७ ॥

Self-conceited, haughty and intoxicated by wealth and worldly honour, they perform sacrificial ritual only to show off without following the actual spiritual regimen.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः । मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १६-१८ ॥

Fostering egotism, brute force, arrogance, lust and anger, these detractors of Reality despise the Self dwelling in their own bodies as well in the others.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् । क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १६-१९ ॥

These cruel, spiteful, vile and vicious members of the humankind are constantly cast into the demoniacal wombs to carry on in the cycle of rebirth in the material world.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि । मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ १६-२० ॥

Failing to approach the Self, life after life, these ignorant people keep sinking down to still lower depths of evolution.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः । कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१ ॥

Lust, greed and anger constitute threefold gateway that leads to the hell of disconnect with the Self. All, therefore, should abandon these three vices.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः । आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ १६-२२ ॥

Those who can avoid these three doorways to darkness can work for their own upliftment in order to attain union with the Supreme.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः । न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥
१६-२३॥

Those who discard the injunctions of the scriptures and act arbitrarily on whims, attain neither power nor salvation nor union with the Self.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ १६-२४॥

Therefore, let the scriptures be the authority to determine what should be done and what not to be done. Having learnt so, one should perform the duties ordained by scriptures only.

अर्जुन उवाच ।

Arjun asks;

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः । तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥
१७-१॥

Where do such seekers, who disregard scriptural doctrine and devote themselves to worship of gods, stand? How is their tendency classified in terms of three attributes of nature; Satva (pure), Rajas (desirous) or Tamas (inert)?

श्रीभगवानुवाच ।

Shri Krishna answers;

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा । सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥
१७-२॥

Every human being is born with intrinsic faith which is of three kinds—*sāttvic*, *rājasic*, or *tāmasic*. Listen attentively about this in detail. (the fundamental cause of any being taking birth has inherent inclination which can be either of these three types.)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत । श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥

Their mental disposition or faith evolve round that inner consciousness which finally constitutes a person. So a person's personality traits are shaped by his inner inclination. (their faith also follow the pattern set by inner consciousness).

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः । प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ १७-४ ॥

Those in the mode of goodness (satvik) worship the celestial gods; those in the mode of passion (rajasik) worship the *yakshas* and *rākshasas*; those in the mode of ignorance (tamasik) worship ghosts and spirits.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः । दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ १७-५ ॥

People who whimsically practice severe austerities, not approved by scriptures are impelled by hypocrisy and egotism and driven by force of desire and attachment.

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः । मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ १७-६ ॥

Definitely know those ignorant people are of demoniacal nature who drain the strength not only of elements of their body but also the Self who dwells within as consciousness.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः । यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ १७-७ ॥

Indeed the food or even everything like worship, austerity and charity are of three kinds better suited to people of three different dispositions. Now listen carefully about these distinctions.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः । रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥

१७-८ ॥

Food that enhances longevity, strength of goodness, health, happiness, affection, intelligence etc and are juicy, soft-succulent, substantial and naturally pleasing is liked by people of Satvik disposition.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः । आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ १७-९ ॥

Food that is bitter, sour, salty, very hot, pungent, dry, and chilly is enjoyed by people of Rajasik disposition and such foods end up causing pain, grief, and disease.

यातयामं गतरसं पूति पर्युषितं च यत् । उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १७-१० ॥

Ill cooked, unripe, insipid, putrid, stale, contaminated and impure food is preferred by people of Tamasik disposition.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते । यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ १७-

११ ॥

Satvika spiritual practices are performed in accordance with scriptural injunction and as a matter of duty with noble intention, faith and conviction, without any expectation of material benefit.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् । इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १७-

१२ ॥

Rajasik practices are verily performed to demonstrate power and pelf and to gain material benefit.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् । श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १७-१३ ॥

Spiritual practices devoid of faith and contrary to scriptural injunctions, where nobody is fed, no mantras chanted, and nothing is donated are considered Tamasik.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४ ॥

Honoring the gods, the enlightened ones, the spiritual master, the wise, and the elders with conduct consistent with Brahma that includes purity, simplicity and non-violence —is stated to be the satvic spiritual practices for the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१५ ॥

Truthful words that do not disturb, are beneficial for others and pleasing to ears, study and recitation of scripture are satvic spiritual practices for the speech.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७-१६ ॥

Serenity of thought, gentleness, silence, self-control, and purity of purpose—all these are stated to be satvic spiritual practice for the mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः । अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७-१७ ॥

These threefold spiritual practices (of body, speech and mind) conducted with faith without expecting material rewards are called Satvik practices.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् । क्रियते तदिह प्रोक्तं राजसं चलमधुवम् ॥ १७-१८ ॥

The spiritual practices which are conducted for sake of renown, honour or adulation or for any selfish gain, either in all sincerity or for ostentation, yield uncertain and transient advantages and are called Rajasic practices.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः । परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १७-१९ ॥

The spiritual practices that are performed under confused notions, and which involve torturing oneself or harming others, are described as Tamasic practices.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे । देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

A gift offered simply because it is right to give expecting nothing in return, given at appropriate time and place to a deserving person is known as Satvic in nature.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः । दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ १७-२१ ॥

But gift given with reluctance, in hope of reciprocation or in expectation of a reward, is said to be Rajasik in nature.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते । असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ १७-२२ ॥

Whereas the gift which is given at the wrong place and wrong time to unworthy people, without respect, or with contempt, is of Tamasik nature.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः । ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ १७-२३ ॥

The declaration “Om Tat Sat” (Brahma, thou art the Only Existing Truth) is tri-symbolic representations of the Absolute Truth, Consciousness and Bliss and Its constant reminder. From this beginning of creation, came the priests, scriptures and sacrifice.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः । प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ १७-२४ ॥

Therefore, the noble people who follow the scriptural injunction always begin the acts of giving away, sacrifice and austerity with the sacred chant of OM, the symbolic remembrance of Brahma.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः । दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७-२५ ॥

Seekers who do not desire fruitive rewards but seek to be free from material entanglements, utter the word “Tat” along with Om to begin acts of austerity, sacrifice, and charity (to remind themselves that every act and thought belongs to Brahma)

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते । प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ १७-२६ ॥

“Sat” means eternal existence/ substance and goodness. It is also used to describe an action done with auspicious intention.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते । कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ १७-२७ ॥

Sat also denotes being established in the performance of righteous sacrifice, penance and charity. Besides this word as prefix also classifies any action as noble and performed in the name of God.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् । असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ १७-२८ ॥

If any oblation is offered, a gift is given, an austerity is practiced or a good deed is performed without faith, it carries no value here or hereafter and is termed as asat.

अर्जुन उवाच ।

Arjun asks;

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् । त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १८-१ ॥

I wish to understand the fundamental nature of *sanyās* and how it is distinct from *tyāg* .

श्रीभगवानुवाच ।

Shri Krishna says;

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः । सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ १८-२॥

Some scholars think that renunciation of action motivated by desire is sanyaas while other discerning thinkers say that Tyag consists of relinquishing interest in outcome of all action.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः । यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ १८-३॥

Some wise men say that action itself carries an element of ungodliness and should accordingly be given up while others say that actions consisting of spiritual practices like sacrifice, penance and charity should not be given up.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ १८-४॥

Of Sanyas and Tyag, listen to my opinion about Tyag first. Tyag or renunciation has been declared to be of three kind.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् । यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५॥

Actions pertaining to spiritual practices like sacrifice, charity and penance should never be abandoned; they must certainly be performed. Indeed, acts of sacrifice, charity, and penance are purificatory even for the wise.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च । कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ १८-६॥

But performance of these activities must be dissociated from any kind of return or rewards. This is my definite and considered opinion.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १८-७ ॥

However, abstention from prescribed duties is not recommended in Sanyaas. Such abandonment has been stated as arising from delusion born out of Tamas.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् । स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १८-८ ॥

Refraining from such duties for the fear that they would cause mental trouble or bodily discomfort is considered Rajasic and it never leads to fruitive results expected from tyag.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन । सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ १८-९ ॥

Such prescribed action when performed without attachment, as a matter of duty and without expecting any reward is declared as Satvik Tyag.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते । त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १८-१० ॥

The wise renunciate whose doubts have been cleared, neither disdain disagreeable actions nor get addicted to agreeable ones.

न हि देहभूता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १८-११ ॥

Since it is not possible for an embodied being to give up action in its entirety, who relinquishes the outcome of actions are said to be a tyagi.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १८-१२॥

The three-fold consequence of actions—pleasant, unpleasant, and mixed—accrue even after death to those who are attached to action and its reward. But, for those who have lost interest in the rewards of their actions, there are no such consequences here or hereafter.

पञ्चैतानि महाबाहो कारणानि निबोध मे । साङ्ख्ये कृतान्ते प्रोक्तानि सिद्ध्ये सर्वकर्मणाम् ॥ १८-१३॥

In stream of knowledge known as Samkhya, five methods have been prescribed for neutralizing the impact of all actions. Now listen from me about those factors that foreclose the causal chain of action.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८-१४॥

The body, the doer, the various senses, the many kinds of efforts, and Divine Providence—these are the five factors of action.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः । न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १८-१५॥

These five contribute towards whatever action is performed, whether proper or improper, with body, speech and mind.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः । पश्यत्यकृतबुद्धित्वात् स पश्यति दुर्मतिः ॥ १८-१६॥

Despite this, people of distorted intellect believe that the soul is the only doer because of their incapacity to see the things as they are.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते । हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १८-१७॥

Those, whose intelligence is unfettered and unaffected by the thought of being the doer, are not bound by their actions even though they may slay all living beings (as if they never killed anyone).

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना । करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८-१८॥

The knowledge, the object of knowledge and the knower are the cause of action while organs, activity and the doer constitute the action.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः । प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १८-१९॥

It has been stated in the Samkhya school of knowledge that there are three kinds of knowledge, doer and the action. Listen about them too from me.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते । अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८-२०॥

The knowledge that helps a person to perceive one singular, imperishable, divine omnipresence existing in all the beings is the Satvik **knowledge**.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् । वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८-२१॥

The **knowledge** which helps people to recognize several existences of many kind, distinguished from one another, is known as Rajasik.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् । अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८-२२॥

But third kind of **knowledge** is spoken of as Tamasik which teaches people to cling to their body as it is the ultimate existence, is trivial, irrational and does not help one to grasp the truth.

नियतं सङ्गरहितमरागद्वेषतः कृतम् । अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १८-२३॥

The ordained **action** without a sense of doership, attachment of any kind or any expectation of reward is said to be Satvik in nature.

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः । क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ १८-२४॥

The **action**, however, performed with much excursion, egotism and expectation of reward is Rajasik in nature.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् । मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ १८-२५॥

But **action** performed out of ignorance, without weighing consequence of loss to oneself, injury to others or a thought about one's capability is spoken of as Tamasik in nature.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः । सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १८-२६॥

Among the doers, one who is free from attachment and egotism, acts with zeal and strength without getting impacted by success or failure is a Satvik doer.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः । हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८-२७॥

The doer who is passionate and greedy, seeks reward of action, is aggressive and of blemished intent and who is affected by success and failure is said to be Rajasik.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः । विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८-२८॥

Improper, unrefined, insensitive, deceitful, rogue, slothful doer who is despondent and procrastinating is said to be Tamasik.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु । प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ १८-२९॥

Now listen in detail about three kinds of intellect and resolve depending on predominance of guna i.e. nature's attribute.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये । बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ १८-३०॥

The intellect that can discern and distinguish between- when to actively participate in the world and when to withdraw, what should be done and what is to be avoided, when to be circumspect and when to go forth, what brings the bondage and what sets one free- is said to be Satvik.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च । अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ १८-३१॥

The intellect that can not perceive clearly the distinction between the righteous and the unrighteous conduct as they are and cannot distinguish between what ought be done and what to be avoided is stated to be Rajasik.

अधर्मं धर्ममिति या मन्यते तमसावृता । सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ १८-३२॥

That intellect which is enveloped in darkness, imagining unrighteous as righteous, and reflects everything wrong as right, is stated to be Tamasik.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः । योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ १८-३३॥

The resolve that firmly disciplines movement of vital airs, sensory organs and mind through practice of yog and meditation is Satvik in nature.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन । प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ १८-३४॥

The resolve that lets a person seeking rewards of one's actions, enjoy the worldly possessions and pleasures with flourish, is Rajasik in nature.

यया स्वप्नं भयं शोकं विषादं मदमेव च । न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १८-३५॥

The lack of resolve that does not let its beholder give up sleep, fear, anxiety, sorrow and vanity is Tamasik in nature.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ । अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ १८-३६॥

And now hear from me about three kinds of pleasurable sensation which is experienced by the aspirant while moving on beyond the misery.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् । तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ १८-३७॥

That which seems like poison in the beginning but tastes like nectar in the long run, is borne out of pure intellect in realising the Self, is said to be Satvik enjoyment.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् । परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ १८-३८॥

The delight that is derived from the contact of the senses with their objects, that tastes like nectar in the beginning but eventually proves to be poison is said to be Rajasik.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः । निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ १८-३९॥

The sensation that makes a person insensitive to self since the beginning till it lasts and is induced by sleep, laziness and intoxication is known as Tamasik.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः । सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८-४०॥

No living being on earth, sky, celestial abodes or anywhere in this material world is free from the influence of these three attributes of nature i.e. Satvik, Rajasik and Tamasik.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप । कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ १८-४१ ॥

The Brahmins, Kshatriyas, Vaishyas, and Shudras have been assigned their duties depending on predominant trait (out of Satva, Rajas and Tamas) in their personality and character.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च । ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ १८-४२ ॥

Discipline of mind and senses, austerity and restraint, physical cleanliness, forbearance, integrity of thought and conduct, awareness, knowledge and faith in nature of Absolute Reality are inherent in personality of Brahmin.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ १८-४३ ॥

Valor, brilliance, firmness, sharpness of mind and action, never fleeing away from the battle, charity and grandeur are the natural characteristics of Kshatriyas.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् । परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ १८-४४ ॥

Agriculture, dairy farming, and commerce come naturally to Vaishyas. Service of others through action is assigned to the Shudras.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः । स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ १८-४५ ॥

By fulfilling their duties, born of their innate nature, human beings can attain perfection. Now hear from me how one perfects oneself by skillfully discharging one's prescribed duties.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६ ॥

Anyone can achieve Perfection of existence, where-from descend all beings and who pervades in whole universe, merely by performing what comes naturally to one.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वभावानियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८-४७ ॥

One's own naturally assigned disposition, even though indistinct is better than another's distinguished persona because no discredit comes to one who performs actions inspired by one's own instinctive self.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् । सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ १८-४८ ॥

One should not desist from the actions ascribed to one's own nature, even though they appear flawed. Indeed, all endeavors are beset with some imperfection, as fire is with smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः । नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ १८-४९ ॥

One whose intellect moves everywhere unhindered, who has complete control over oneself and has moved past the desires, attains freedom from fetters of actions and , therefore, gets established in Sanyasa or Absolute Freedom.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे । समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८-५० ॥

Hear from me when I explain, though only in brief, how one achieves Brahmapad after gaining freedom from the bondage of action by faithfully following the path of spiritual knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च । शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च
॥ १८-५१ ॥

With an intellect that has been cleansed with discipline and resolute control over oneself, disinterested in objects of senses like sound etc and eliminating attraction and aversion...

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः । ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८-५२ ॥

Living in solitude at an undefiled place, eating simply in small quantities, having command over body, speech and mind, devoted to regular practice of meditation and firmly established in dispassion....

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् । विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५३ ॥

Having given up egotism, aggression, arrogance, lust, anger and desire to possess and moving on from feeling of mine and myself, such people of tranquil heart are eligible for the union with Brahma.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ १८-५४ ॥

Having glimpsed the Brahma, neither grieving over nor desiring anything, treating all things and beings equally, such serene persons achieve absolute dedication to the Self (MySelf).

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः । ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८-५५ ॥

With that dedication, one comes to have an understanding of the substance and the truth of the Self as a reality. Having known the Self as Reality, one immediately merges to become One with It.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः । मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ १८-५६ ॥

Dutifully performing all assigned tasks, one who has made Self one's haven, attains the eternal and undiminishing Ultimate state with the Divine Grace.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः । बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ १८-५७ ॥

Resigned from the material world and with exclusively dedication to the Absolute, with wisdom anchored in equanimity, one should consciously surrender all the activities and the mind to the Divine Self .

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि । अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ १८-५८ ॥

With the mind anchored in the Divine, one should let Its grace help one tide over all difficulties but those who do not listen to this owing to egotism are definitely lost.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे । मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ १८-५९ ॥

Deriving strength from your egotism, you may decide not to fight but ultimately your natural self will compel you to fight.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा । कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ १८-६० ॥

Because the innate nature takes over and drives one to act according to one's inherent traits even if one is not willing to undertake that particular action due to ignorance.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८-६१ ॥

God resides in the heart of all beings and makes them wander on and on depending on their respective karm just like the driver controls the vehicle through its own material energy.

तमेव शरणं गच्छ सर्वभावेन भारत । तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२ ॥

Make Him your refuge with all your being as It is only His grace that shall lead you to supreme peace and eternal respite.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया । विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ १८-६३ ॥

This wisdom, that is the most mystical of the secrets, has been explained to you by me. Now you can imbibe it and do as you please in the light of its full import.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः । इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ १८-६४ ॥

Listen again to me telling you most ineffable of all truths. Since you are extremely dear to me I shall advise you for your own lasting welfare.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८-६५ ॥

Always keep your mind riveted to the Self with devotion and constant obeisance so you shall finally reach the Ultimate. This is my true promise to you since you are very dear to me.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

Abandoning all layers of phenomenal identities, take refuge in the Self. This will liberate you from all bondages. You should not suffer from any anxiety thereafter.

इदं ते नातपस्काय नाभक्ताय कदाचन । न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८-६७ ॥

This instruction (encompassing this conversation) should never be imparted to those who are given to indulgences (are not austere) or to those who have no faith. It should also not be spoken to those who are not willing to hear and especially not to those who find fault in it.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति । भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ १८-६८ ॥

Those, who reveal this most confidential doctrine to the devotees in faith, will attain the Self without a doubt.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः । भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ १८-६९ ॥

No one can or will ever be able to render more loving service to Me in entire world than...

अध्येष्यते च य इमं धर्म्यं संवादमावयोः । ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ १८-७० ॥

...one who studies this spiritual dialogue between us. It is my firm opinion that this action will be considered as one worships the Divine Self through stream of knowledge and wisdom.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः । सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ १८-७१ ॥

Endowed with faith, one who hears this discourse without irreverence, is also liberated from sins and attains the pleasant world of the virtuous.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा । कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ १८-७२ ॥

Could you focus your attention to this gospel? Has your confusion born of your ignorance been cleared?

अर्जुन उवाच ।

Arjun submits

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत । स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ १८-७३ ॥

Your grace has dispelled my delusion and I am now firmly anchored in wisdom. Free from any kind of doubt, now I shall abide by what you say.

(Sanjai, the wise charioteer who was granted vision to narrate the remote events that had taken place in Kurukshetra just before the Mahabharat war actually began, is overwhelmed with gratitude that he could also listen to this most sacred gospel directly from Shri Krishna and have a glimpse of the mystical experience of Brahma expanding to whole existence. The text is concluded with his expression of blessedness that he was experiencing.)

Ath Shrimadbhagavadgita Paathasya parayanam Iti.

